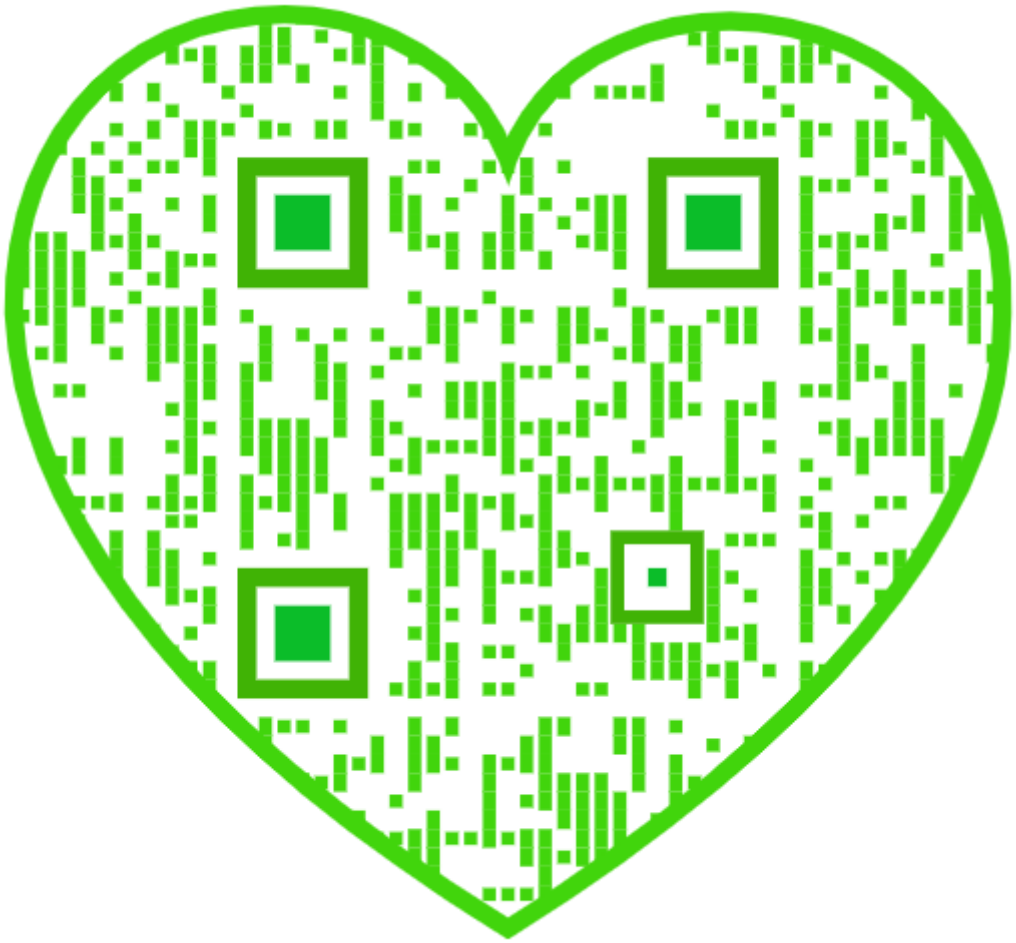

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A

VOICE TO YOUTH,

ADDRESSED TO

YOUNG MEN AND YOUNG LADIES.

BY REV. J. M. AUSTIN.

FOURTH EDITION.

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GROSH AND HUTCHINSON.
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PUBLISHERS' PREFACE.

THOUGH works intended for the direction and guidance of young gentlemen and ladies, are already very numerous, and many of them highly worthy of public patronage, yet the most of them seemed objectionable to us, because of their religious instruction. Errors on so important a subject, especially when addressed to the young, can not be too carefully guarded against, and it appeared to us, that by the *manner* of presentation, as well as by the cheerless and terrific views presented, too many of these works were calculated to render religion a gloomy, forbidden and repulsive object to the youthful mind. Others, more intent on rendering their works acceptable to the youthful taste as it is, than of directing that taste to what it *should* be, have altogether avoided that important subject—the only immutable standard of morality and propriety—and based their instructions on the fashion of this world, which passeth away in continual changes.

With these feelings and views, and anxious to supply the denomination to which we belong, in particular, with a work to which they could not object, at least on religious grounds, we induced Mr. Austin to undertake this work. It was published, in a series of articles, in the Evangelical Magazine and Gospel Advocate, in the years 1837 and 1838, and met, we believe, with very general approbation from probably 35,000 or 40,000 readers. The classes particularly addressed, have been much interested, so far as we can learn, in its perusal, and many have expressed much gratification on learning that it was to appear, also, in a more permanent and convenient form. Believing that as a book it will be read again, with more pleasure, and as much benefit as at first—and that many, who had not the pleasure of perusing

it as it appeared week by week in the Magazine and Advocate, will be benefited and pleased by its perusal in this form, it is now published in a neat volume, and offered for public patronage. All who wish for A GIFT which they can present to a youthful friend, without a fear of offending the purest literary taste, the chastest delicacy, or the most fervent piety, will find it in this work. That it may be greatly blessed of OUR HEAVENLY FATHER in inspiring a spirit of cheerful devotion, a correct taste, and a pure and affectionate morality among the rising generation, our country's hope and pride, is the fervent prayer of

Utica, June 1, 1838. THE PUBLISHERS.

PREFACE TO THE SECOND EDITION.

THE first edition of 1500 copies having been disposed of in a few months, and the work having been warmly commended by the literary and religious journals of the day, we have procured the author's amendments and corrections, and added an Appendix, which we trust will not be found inconsistent with, or unworthy of the work itself. Thus improved and enlarged, we send forth this second edition with our continued prayer, that, like its predecessor, it may be eminently blessed of God in advancing human improvement, by leading the Youth of our happy land to virtue, usefulness and lasting felicity.

Utica, May 1, 1839. THE PUBLISHERS.

A VOICE TO YOUTH.

INTRODUCTION.

Early youth is justly considered the most interesting and important, yet dangerous period of human existence. It is *interesting*, because of the innocence, the hilarity, and the zest for enjoyment, which is then evinced. The mind, like the morning flower, at this period begins more fully to open its leaves to be impressed with the enlivening rays of the sun of knowledge, and evinces by the gradual developement of its powers, that its possessor belongs to a grade of beings vastly more elevated than the brute creation. Youth is the most *important* time of life, inasmuch as the habits then begin to lay their foundations—the character commences its formation, and the occupation is to be chosen—upon which depend mainly, the enjoyments and prosperity of after life. And it is the most *dangerous* period, because, ardent, volatile, inexperienced, and thirsting for happiness, the young are exceedingly liable to be seduced into wrong paths—into those fascinating, but fatal ways, which lead to degradation and wretchedness. It is at this season, that the sports and amusements of childhood, lose their charm, and their influence. Childish things are put away

and there commences a desire for, and a looking after more mature, yet more dangerous sources of enjoyment.

As the gallant bark leaves the secure haven to go out upon the bosom of the mighty deep, with its snow white sails spread to the inviting wind, its broad flag and gay streamers floating in air—bounding o'er the billows "as a thing of life," and wholly unconscious that Ocean, in its far regions, is nursing the whirlwind and the storm—so youth launches upon the vast sea of life, decked with all those gay and bright fancies which the imagination vividly paints in the morning of existence; spreads the wide expanded sails of hope, and fain would believe that an ever-favoring breeze will speedily waft to prosperity and peace. But the young should be aware that, as the wide waste of waters is ploughed into the mountain wave by the fury of the wind, so the sea of life is often swept by howling tempests of disappointment and misfortune; and that upon the one, as upon the other, unless they are guided by the pilots, wisdom and discretion, shipwrecked hopes and blasted anticipations must ensue.

Young ladies and young gentlemen—I crave your attention for a short season, from time to time, as I proceed in a series of Essays, on a variety of subjects intimately connected with your welfare and happiness. Will you lend me a listening ear? Will you occasionally devote an hour, to hear what I have to offer upon topics,

which you will acknowledge are of the utmost importance to your peace and prosperity? Come, sit down with me, and in a friendly manner, we will converse upon those things which pertain to your future success in life. I am aware that, upon the ears of some youth, the word *advice* grates harshly. But I attribute this dislike more to the improper manner in which they have been instructed, than to any natural bias. Parents and instructors often seem to imagine there is no method to advise the young, but in the harsh tones of reproof and upbraiding. And the effect of such a course, is to harden those whom they would benefit, and cause them to dislike every thing which comes in the form of counsel. Advice, to be effectual, must be clothed in words of affection and kindness, and accompanied with a tender regard for the feelings of those to whom it is tendered; and it should be given in such manner as not to imply the degradation of those who are its objects. Communicated in this manner, I think it cannot truly be said, that, as a general rule, youth are averse to counsel. Nevertheless, it is well known that one of the common failings of the young, is to be wise in their own conceit—to imagine they can get along quite well of themselves, and that they can discover coming evils and avoid them, as readily as their elders in life. This wisdom, however, is of a premature growth, and generally passes away as age advances; but often, not until it has involved its possessor in

troubles and misfortunes which sometimes extend through life. Hence have arisen those common sayings, that youth is wiser at *fifteen* than at *thirty*—i. e. in its own estimation—and that the first indication of true wisdom in the young, is, their ascertaining and acknowledging how little they do, in reality, know.

Listen! You desire to be happy—you thirst for enjoyment. This is natural, and it is proper. God has designedly implanted this desire within you, and he is perfectly willing that you should gratify it *in the proper manner!* But, remember that in this, as in every thing else, there is a right way and a wrong way to accomplish your object. If you adopt the right way, the desired good is speedily obtained and enjoyed. But if, unhappily, you select the wrong way, so far from securing the wished for happiness, you will reap nought but misfortune, degradation and wretchedness. And in pursuing this wrong course, however you may imagine, for a season, under the fascinations which evil often assumes, that you have found the real enjoyment desired, you will ere long discover—and often too late—that you have embraced a gilded shadow, filled with human wo, while the actual good is far from you. You can but perceive, therefore, the critical condition in which you stand, and the importance and necessity of obtaining counsel in regard to your future conduct.

Were you about to travel into a far land, a

stranger to the way, and though conscious that your course would be surrounded by innumerable dangers, yet ignorant of their nature and of the best means to avoid them, how anxious would you be to obtain information and advice! Prudence, and the desire of self-preservation, would dictate the propriety of seeking some individual who had travelled the road, or the most dangerous portions of it, and of obtaining his instruction in relation to the nature and situation of those dangers, and his advice regarding measures to escape them. And what is life, but a journey to a distant clime, upon an untried highway? This important journey the young are just commencing. Undoubtedly, in the exuberance of youthful fancy, all appears fair and bright before you. Vivid imagination strews your pathway with the gayest and sweetest flowers of existence. How bright and beautiful is the future pictured to the young mind! No clouds or darkness intervene to throw a shade of sadness on the fair prospect of youth's morning.

"Gay are the flowers without a thorn,
And bright the hues of opening day;
Wild music lingers in its bowers—
Grateful the fragrance of its flowers—
And all betokens bliss.
Hope weaves her wild enchanting song,
And sings at every path along,
That *all* shall be like *this*."

But notwithstanding the captivating visions of the imagination, and the sweet whisperings of hope, you well know that your way will be beset by many, many dangers. Appearances are often very

deceitful. "Poisonous berries frequently look tempting to the appetite—ice, when it sometimes seems sound, if ventured upon, will break, and let him who is daring into the waters—and the wise man says, that 'wine, when it giveth its color in the cup, at the last biteth like a serpent, and stingeth like an adder.'" The rose grows in close proximity to the thorn, and beneath the fairest flowers, sometimes nestle the poisonous reptile and the envenomed scorpion. Permit not, then, the beauty in which your fancy paints the future, to lull you into false security in respect to the dangers which that future conceals, or to the necessity of guarding yourselves against them. It rather becomes your safety and interest, as well as duty, to seek diligently for all the instruction and knowledge which can throw light upon your way, in the intricate and uneven windings of earthly existence.

Are additional inducements necessary, to cause you to listen to counsel and admonition? Look abroad into the world. Here is an individual who enjoys the respect and confidence of community. The aged venerate him, and "the young rise up and call him blessed." He has no enemies—all are his friends—all speak well of him, all confide in him. How has he obtained this universal esteem?—how has he ascended this eminence of respect? You anticipate the reply. In seeking for happiness, he consulted the experience of those who had travelled before him—he studied

the history of his race, and marked where others had failed, that he might avoid their errors—he listened patiently to words of advice, and in this way, found the true path and faithfully pursued it, and is now enjoying the prosperity and peace to which it conducts. But another picture presents itself for our contemplation. There is a man whose condition is directly the reverse. He is shunned and despised by all around him. Not because he is poor; but because his poverty has been caused by profligacy and vice. The good avoid him as a moving pestilence—the virtuous point to him as a warning to their children of the sad effects of iniquity—and even his vicious companions are ashamed of him. Follow him in his miserable career. He mingles with the refuse, the outcasts of society; for they alone will become his associates—he becomes familiar with the alms-house, the penitentiary, and finally ends his days in ignominy upon the gallows! Is it not important to inquire into the cause of the disparity between the condition of this man, and of the other, whom we noticed? How did he become involved in so much infamy and wretchedness? Was it his own choice?—did he desire and seek degradation and ruin? No. In the outset of life, his desires were as those of the youth who is now perusing these lines. He wished to enjoy himself through life, precisely as you do. He intended to take the best measures to accomplish this desire, as is now undoubtedly your determi-

nation—and he no more foresaw or expected that he should end his days in infamy, the object of scorn and disgust, than are such thoughts now dwelling in your mind. But, alas! *he selected the wrong path!* He deemed himself very wise—he knew much better than others in more advanced life, where and how he could obtain true enjoyment—he desired no light or instruction upon this subject—he turned an ear deaf as the adder's, to all the counsel, the advice and admonition of parents, relatives, friends—and with headstrong and willing blindness, strided on in that way which eventually involved him in the vortex of disgrace and ruin! Do you desire your condition to become like his? No—NO—say one and all! And yet it amounts almost to a certainty, that such, or similar, will be your condition, if you imitate his example in the commencement of life. But that example, I trust, you have no desire to follow; but rather are more wisely inclined to obtain all the information in your power, on those subjects connected intimately with your welfare and happiness.

Hearken, then, to one who, though comparatively not far advanced in years, yet may be considered past the most dangerous period of youth—one who has mixed not a little with the world—tasted of its sweets and its bitter—been a learner in the school of experience, and as usual, paid dearly for some of the knowledge which he has thus obtained—and who, not having yet, by rea-

son of age, lost the vivid impressions thus enstamped upon his mind, is enabled more readily to appreciate the peculiarities of your situation, and to realize to a good degree, the nature of the dangers around you. I would speak to you as a brother—I would warn, advise, and counsel, as one deeply interested in your welfare and prosperity. I have no wish to deprive you of a single enjoyment, that is proper for you, as intellectual and moral beings—and surely, as wise youth, you can desire to participate in none other. I shall make no efforts to frighten you into compliance with the advice imparted; but shall appeal exclusively to your reason, your good sense, to convince you of the propriety of doing that which will enhance your respectability and true happiness, and of avoiding those things which will involve you in disgrace and wretchedness—that if possible, I may *benefit* those whom I address.

In carrying my design into execution, I shall first address both sexes indiscriminately, upon those subjects in which it may be supposed they are mutually interested. In the next place, my remarks will be confined exclusively to those topics which pertain to young men. And lastly, the young ladies will be addressed.

CHAPTER I.

THE NECESSITY OF REFLECTION.

By reflection, I would signify, the habit of often and seriously meditating upon the various topics connected with your prosperity and enjoyments. On arriving at years of understanding, you perceive that the race to which you belong, exists in company with countless grades of other creatures. And you also discover that man is elevated far above, and is, indeed, ruler over all other forms of earthly existence. The cause of this exaltation, it can not fail to be perceived, arises from the *superior faculties* with which you are endowed—the intellectual and moral capacities which compose the mind. These mental powers make man all that he is—the sage, the philosopher, the mathematician, the astronomer—capable of penetrating deep into the operations of Nature's laws—capable of converting the elements to his purposes, and of ascending high the infinite scale of attainable knowledge. Take from the human race these powers, and the bright chain

which links them to a higher world, to a more lofty grade of beings, is severed, and they sink to the level of the brutes—differing from them only in form and feature. For what purpose are these ennobling faculties bestowed upon you?—to remain idle and dormant? Surely not. Nature never imparts any power but for *use*. To animals is granted instinct for their guidance and control; and the dictates of this instinct, which is ever in active operation, they invariably follow while life endures. But to man has been given the higher power of reason, for a similar purpose—to direct and govern him in his intercourse with his fellow-beings. These mental faculties in man, should no more be idle, than is instinct in brutes. And a neglect in the one case, would be as deleterious to the enjoyments of its possessor, as in the other.

The habit of exercising the mind in reflection upon the future, as well as the past and present, is one of the most valuable that can be established. And yet it is one, in regard to which, the young are extremely liable to fail. The present—the present—with its amusements and its gayeties, absorbs the greater proportion of their thoughts. And when they occasionally glance at the future, it is too often, but to dress it in the bright attire of the imagination—in the blooming garlands of life's sweetest pleasures. I would not unnecessarily overshadow present enjoyments, by the gloomy clouds of future anticipated evils. But

the young should bear in mind the truth of the stanzas—

"The beam of the morning, the bud of the Spring,
The promise of beauty and brightness may bring;
But clouds gather darkness, and, touched by the frost,
The pride of the plant and the morning are lost.
Thus the bright and the beautiful ever decay,
Life's morn and life's flowers—O, they quick pass away!"

It is important that youth should remember these things, because *they are true;* and because a knowledge of them may inspire the mind with a sense of the importance of frequently casting your thoughts into the future, to *select* your course of life, rather than to rush blindfolded along. When the ship approaches a dangerous coast, a "look out" is stationed, to warn of the approach to reef or breaker. So the young, in navigating the dangerous voyage of life, should establish *reflection* as the "look out," to give timely notice of those fatal shoals of imprudence and vice, upon which so many, originally possessing the brightest prospects, have been wrecked.

There are many advantages accruing from a well established habit of reflection. It will enable you to form those just conceptions of your nature and constitution, and of the laws by which they are governed, that will make you wise in regard to the true sources of your happiness. It will show the vast distinction between those enjoyments that are proper to you, as intellectual beings, and those belonging more expressly to your animal nature. Reflection will convince you that your higher faculties are bestowed upon you;

to become sources of more pure, elevated and lasting enjoyments, than can possibly be experienced from the passions. It will teach you that the individuals who forget or overlook these evident truths, and who depend for all their happiness, upon the indulgence of evil propensities, not only disgrace themselves, and the race to which they belong, but are deprived of all the advantages of the higher powers bestowed upon them, and might as well have been created the brute, as for any important benefit which they obtain from these valuable sources. It will convince you that those in this condition, are in a bondage, deep, disgraceful and miserable— bondage to be feared more deeply than prisons, chains and fetters. It will satisfy you that "man was created for purposes high and noble—such as angels engage in, and in comparison with which, all other objects sink into insignificance, and all other enjoyments are contemptible as ashes."

Reflection is an important safe-guard in selecting associates, forming habits, choosing occupations, and, indeed, in all that concerns youth.— The young man or the young woman who thinks deeply, will act wisely. They will be aware of the nature of the dangers which hover around their path, and therefore, will act cautiously and safely. They will be enabled to penetrate those specious appearances in which vice so frequently presents itself—they will look beneath the gaudy veil which so often covers the deformities of sin,

and behold the native blackness of the monster. They will be aware that "all is not gold that glitters," and will readily detect the gilded imitation when it would occupy the place of the pure metal. They will weigh well the influences and the effects of every important step, and not be led astray by the deceitful devices of the transgressor.

How few, who are now advanced in years, would not act materially different were they to pass over the track of life again! Experience has taught them wisdom. In looking back upon their history, they can clearly perceive where they have been mistaken, where they have failed, where they have acted foolishly. And could they again pass through life, this dearly bought wisdom would enable them to amend where they before had gone counter to their true welfare. How many, when it is too late, unavailingly regret, that in early years, they had not been more reflective and cautious. The young are now, where the aged would desire to be, to do better than they have done. But as this can not be, they willingly impart their wisdom and experience to youth, to enable them to avoid those evils which they experienced. Those who have failed, readily instruct you where they missed their way; and all wise youth will listen and reflect deeply on their suggestions. Solomon says—"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." There is no indication more promising in youth, than a desire

to hear counsel in regard to their future conduct. And when such listen to words of instruction, they will treasure them up as food for future meditation.

Permit me to impress upon the minds of all the youth who read these lines, the importance of seeking for wise counsel, and of bestowing much thought and reflection upon all those subjects connected with their prosperity. Meditate not only on those affairs which are transacting around you, but upon the prospects of the future which open to your view. Reflect upon the sources of human happiness and human wo—ascertain the real causes of peace and satisfaction on the one hand, and of degradation and wretchedness on the other. Examine with thoughtful care, the history of your race, and the history of those of your acquaintance who are advanced in years.—Ascertain and remember what has caused one individual to be respected and loved, while another is shunned and despised. And where you perceive that others have failed, do you remedy; for let it always be remembered, that the same causes which led others to infamy and ruin, will involve you in the same disastrous circumstances, if you place yourselves within their influence. Meditate seriously upon the dangers which surround the path of the young. Were you pursuing a solitary road, around which you had reason to apprehend lurked the deadly assassin, how cautiously would you proceed—with what vigilance

and watchfulness would you examine every object you approached. But remember, there are *legions* of foes hovering around the pathway of life, ready to assail you at every opportunity--they are *the human vices*. They will beset you at every turn, and fasten upon you with all their accompanying woes, unless warded off by a firm and determined opposition. But let cautious reflection be your handmaid, and you will be enabled, in a good degree, to withstand the temptations which surround you, and to walk in that wise path wherein lies every pure earthly enjoyment.

CHAPTER II

CLAIMS ON YOUTH.

The young should be fully aware that there are claims upon them, of the most important and enduring nature. And it is highly necessary, that they should become acquainted with the character of these claims, that they may qualify themselves to discharge them in an efficient manner.

1. *Society has claims on the Young.*—In every civilized and well regulated community, there are certain important duties, of a public and general character, which must be properly discharged, to insure the safety and welfare of its members.—Those who now execute these trusts will soon become old and pass from the stage of life. They cannot always remain, to instruct by their wisdom, and guide by their counsels; but as time's unceasing wheels roll on, they recede from our view, and no more mingle with us. "I look forward a few short years, and see the aspect of society entirely changed. The venerable fathers who have borne the heat and burden of the day,

are dropping, one after another into the grave, and soon they will be gone. Of those, too, who are now the acting members of society, some have passed the meridian of life, others are passing it, and all will soon be going down its decline, to mingle with the generations who have disappeared before them from this transient scene of action. To a mind seriously contemplating this fact, it is an inquiry of deep interest—who are to rise up and fill their places? To whom are to be committed the invaluable interests of society? who are to sustain its responsibilities and discharge its duties? You anticipate the answer."* It is upon the young that these duties and responsibilities will devolve. You will soon be called to occupy all the various stations now held by those more advanced in life. You will become parents, and guardians, and directors in all that pertains to the welfare of society. Soon will it depend upon you to determine, whether religion, morality and virtue shall prevail and shed their benign influences upon community, or whether infidelity, immorality and deep corruption, shall blight all that is valuable in our midst. Soon will it be your prerogative to declare, whether institutions of learning shall be fostered and multiplied, sending their light into the dark abodes of ignorance and raising man to that elevation in knowledge for which his faculties so

*Hawes' Lectures.

eminently fit him, or whether the darkness and ignorance of ancient times, with all their follies, their superstitions and wretchedness, shall return and shut out the beams of science and art, and plunge this happy land into degradation and ruin. Soon will it be with you to decide, whether wholesome restraints, good order, harmony and peace, shall prevail and continue to impart their blessings, or whether all shall be unbridled profligacy and wild anarchy. Soon will it be in your power to perpetuate and hand down to succeeding generations, those wonderful improvements in the arts and sciences, and in all that pertains to our prosperity, which have so eminently characterized the present age, and which are sending their blessings to earth's far ends, or whether the spirit of improvement shall be arrested in its valuable career, all anticipations of future exaltation and perfection be cut off, and the mind, with its high capabilities, made to stagnate in stupid indolence! In fine, all those interests which render life a blessing, will ere long come into the keeping and control, and be at the disposal of those who are now young.

Do you not, then, perceive that society has claims, deep, abiding, important claims upon you? And how will you answer them? Surely I can receive but one reply to this inquiry, from all youth of reflection and forethought. You undoubtedly discover the propriety, yea, the urgent necessity of preparing to discharge these claims

with honor to yourselves and advantage to your fellow-beings. It becomes you, therefore, to study diligently the character of our government and the genius of our institutions—to meditate upon the peculiar character of the privileges and blessing which we, as a people, enjoy—to reflect upon the nature of the true interests of society, and of the most efficient modes of forwarding them. As a spur to these duties, you have but to reflect upon the immense sacrifice of treasure and of life, by which our numerous advantages were obtained. The blood of our fathers cries to us from the stained battle-fields of old, to cherish "as the apple of the eye," those exalted privileges, which it was shed to obtain. To this voice you will not turn a deaf ear. Permit not selfishness to chill your energies in this work of preparation. Let it be remembered that you are bound by a thousand ties, to your fellow-beings—your interests and enjoyments are indissolubly interwoven with theirs—and, therefore, in discharging public duties, and advancing public prosperity, you are but securing your own welfare and happiness. "He who does no good, gets none. He who cares not for others, will soon find that others will not care for him." He who neglects public interests, has no just right to expect that the public will cherish his: and the tendency of such neglect, is to produce this result.

2. *The world has claims upon the youth of this land.*—Here, under the blessings of Heaven, our

fathers were enabled to establish a government upon the broad principles of civil and religious freedom. Here man enjoys all those rights to which, as an intellectual, religious and social being he is entitled by nature and immutable equity. Here we are blessed with every privilege and with every means of comfort and happiness that can be expected in this imperfect state of existence. Here we enjoy liberty of speech, liberty of the press, liberty on all matters connected with religion, liberty in every respect, as far as accountable beings can possess it.

But let it be remembered that *here only*, are these privileges enjoyed. In every other section of the globe, mankind are deprived, to a greater or less extent, of these blessings of freedom.—Except in this land, justice, equality and liberty, in their true acceptation, are unknown on earth; and man's dearest rights are trampled beneath the iron hoof of tyranny! Among the greater proportion of mankind, all that elevates human nature, and causes it to put forth its high powers and capabilities, is wanting. Now if the nations of the earth are ever to become emancipated, it must be accomplished by the *spirit* which goes forth from this people—by the *example* which the inhabitants of these United States, set before the world. Let the flame of liberty which has been kindled in this land, continue to burn in its pristine splendor, and in due time, its pure and holy light will penetrate and dispel the darkness

of other hemispheres. It will flash from land to land, from shore to shore, from the rivers even unto the ends of the earth—until man, every where, shall enjoy all those rights which his Creator has made him capable of exercising. But if the principles of freedom here established, become neglected—if the love for its blessings be swallowed up by selfishness, ignorance or corruption—the sacred flame will be quenched in darkness, the hopes of millions will expire, and earth again become a universal Aceldama!

And upon whom depends the preservation and perpetuity of our free institutions? Upon *the young*, does this high responsibility rest! Our fathers obtained the invaluable boon of liberty, by their sufferings and perseverance; and it devolves upon the generation now coming upon the stage of action, to determine the question, whether their toils and blood shall prove unavailing, or whether the fruits of their labor shall descend to posterity. Upon the young of the present age, depends to a great degree, the solution of the important problem, whether man is capable of governing himself—capable of enjoying liberty, without licentiousness and anarchy—or whether he can only be restrained by tyranny and oppression. This great experiment is now in progress; and the eyes of the philanthropist and the patriot—the eyes of the enslaved and the oppressed, throughout the world—are turned towards this land, and fixed, intensely fixed, upon the young

especially! With deep anxiety do they watch for every indication which shall develope the nature of the principles which are cherished, and which will, ere long, be brought into a testing activity, by the youth of this Union.

The world, thus, has claims—important claims, upon the young of this nation—claims recognized by philanthropy and humanity. The voice of enslaved millions, comes up on every breeze, beseeching the young, who are soon to become the pillars of our republic, to cherish and to feed that flame of freedom, whose light they behold at a far distance, until they shall be enabled to bask in its grateful beams. Will you not listen to these cries?—will you not recognize these claims, and be admonished of the importance of the position which you occupy? "Never, since the creation, were the youth of any age or country, so imperiously called upon to exert themselves, as those of this country. Never, before, were there so many important interests at stake. Never were such immense results depending upon a generation of men, as upon that which is now approaching the stage of action. The rising millions of this land, are destined, according to all human probability, to form by far the greatest nation that ever constituted an entire community of freemen, since the world began. To form the character of these millions, involves a greater amount of responsibility, individual and collective, than any other work to which humanity has ever been called.

Now, it is for you, my young friends, to determine whether these weighty responsibilities shall be fulfilled. It is for you to decide, whether this *greatest* of free nations, shall at the same time be the *best*."* How important that the young should qualify themselves for the discharge of the high responsibilities thus resting upon them! How necessary that they should study the nature of enlightened liberty, and of the most effectual means of perpetuating our valuable institutions, with all their increasing blessings, down to posterity!†

3. *Your Maker has claims upon you.*—These claims are paramount to all others. He has given you life, sensation, and all the valuable endow-

* Young Man's Guide.

† Let not the ladies imagine the remarks under this and the preceding heads, inapplicable to themselves. I deem them highly appropriate to their consideration.—Although it would be improper for them to become *politicians*, in the general acceptation of that word—yet that they can exert a powerful and enduring influence, either for good or evil, upon the institutions of our country, is an undoubted truth. They can most sensibly affect the characters of brothers, husbands and especially sons.—They can influence them to public virtue and usefulness. to an interest in the welfare of the nation and the rights of mankind—or stupify them into negligence and inattention. In what work more worthy and important, can a mother engage, than instilling into the mind of a son, a love for the public good, and for the principles of civil and religious liberty! Let females, therefore, be interested in these topics, as subjects with which their happiness is intimately blended. Every woman should become familiar with the principles of our system of government, and with those peculiar characteristics which render it preferable to all other forms.

ments and capabilities which you possess. He has greatly elevated you in the vast scale of being, and given you dominion over all other forms of earthly existence. He has bestowed upon you numerous advantages in political and religious respects—permitting you to exist under the sway of just and equitable laws, which insure you "liberty and the pursuit of happiness," and enable you to worship God as your conscience dictates. In the land where your lot has been cast, every thing that can conduce to human improvement, elevation and happiness, is profusely scattered round. These blessings have come from the goodness of your Creator. Unsolicited and unmerited on your part, has he thus lavished the highest of earthly favors upon you; and you are honestly *indebted* to him for them. The Deity, therefore, has lasting claims upon you, to discharge this debt, as far as your capabilities and opportunities will allow. In return for his gifts, he claims of you a due cultivation and exercise of your intellectual and moral faculties. He bestowed them upon you, not to lie dormant, but for activity and improvement: and that activity and improvement he claims. He has claims upon your gratitude, your veneration and love, for his continued kindness and his tender mercies. He has, also, claims upon your obedience. His laws are instituted and exercised over the children of men, not for their injury, but for their benefit—to lead them into paths of peace and happiness; and he has

therefore every just right to demand the obedience of mankind.—These claims of the Creator, exist properly against you. They grow out of the nature of the benefits conferred upon you. And such is the character and undoubted value of the favors granted, that he is justified in urging and *enforcing* these claims, if we do not fulfil them voluntarily. And what renders these claims still more worthy your consideration, and portrays the goodness of God in a light surpassingly lovely, is, that in complying with them, you are only doing that which improves your character, enlarges your mind, and ministers greatly to your true enjoyments.

Let your minds become impressed with the importance of the claims which I have thus briefly brought to your notice. Reflect upon their character, the grounds upon which they rest, and the influence which their fulfilment will exercise upon your own happiness, and the welfare of your fellow-beings. And let the spirit arise within you, to meet their demands with that energy and fidelity which is the best guaranty of success.

CHAPTER III.

FORMATION OF CHARACTER.

THAT a good character is among the most valuable earthly blessings, is a position which few will controvert. To a young man, it is the foundation--and the only sure one—upon which he can rationally base any expectation of future respectability and prosperity. Youth should not believe they can arise to eminence in any calling or profession—in any situation or condition in life—without possessing a good character. Whoever cherishes such anticipation, is most certainly doomed to bitter disappointment. As reasonably can they expect to "gather grapes of thorns, or figs of thistles."

The young man who is studiously intent on establishing a good character, may be considered rich, although destitute of property. He is rich in the esteem of community—rich in the confidence and trust reposed in him, by all to whom he is known—rich in possessing the good wishes, and in receiving the kind offices of those around

him—rich in the assistance cheerfully granted him in the hour of misfortune, the most readily by those who best know his worth. But without a good character, and without a desire to obtain one, a young man is in reality, poor, though possessing the wealth of the Indies. He is poor in every consideration wherein the other is rich. Poor in the respect, trust and confidence of others—poor in every thing that can render life happy or desirable, to an intellectual being. The consciousness which he carries about with him, that he is despised by the virtuous and respectable, is a sting that embitters his days.

In meditating plans for his future prosperity, the young man should consider a good character, as the first important acquisition to be secured. If he makes a mistake here—if he views character as an indifferent consideration—a matter of no consequence, worthy of no thought or exertion—his condition is extremely precarious. He has turned his face toward the downward path of dishonor and wretchedness—he has already taken one long step therein—and unless he speedily changes his course, and rectifies this primary error, his career will be one of disappointment and ruin. Reflect, for one moment. Suppose a young man is known to be a spendthrift—known to be ignorant, indolent, dishonest, intemperate and vicious—what are his prospects? Who will repose confidence in him, or trust him, or encourage him, or stand by him in the hour of mis-

fortune, or aid him in times of trial? On the other hand, let it be known that a youth is well informed, industrious, economical, strictly temperate and moral, and the whole community are his friends—all are ready to employ him, and assist him to rise to circumstances of competency.—Between these two conditions, every wise young man will rightly choose the latter in preference to the former; and must, therefore, perceive the immense importance of a good character, and the great necessity of striving to obtain it.

Fair reader, need I speak of the vast importance of a good character to the young lady? Need I say, it is her all—that with it, she is every thing, and without it, nothing—yea, *worse than nothing!* These propositions are so plain, that, it would seem, all young ladies must be aware of their propriety! If not, one moment's reflection must satisfy them of their truth. Let it be known that a young lady is idle and uninformed—that she is fond of gossiping and "spinning street yarn," rather than of laudably engaging in some industrious occupation—that she is better acquainted with the heroes and heroines of silly novels, than the rules of housewifery and domestic economy—that her virtue, honesty and veracity are suspected—and who does not perceive that, with such a name, her prospects of forming an eligible connexion, and of prospering in life, are entirely destroyed? But one whose charac-

ter is the reverse of this—who is intelligent, prudent, industrious and virtuous, has every advantage of which the other is deprived.

The necessity, therefore, of a good character, both to young ladies and gentlemen, must be perfectly obvious. And how is such a character to be obtained? Can you inherit it, as you do your name? Can you purchase it with gold, or obtain possession of it by theft? No—no. A good character must be *formed*—it must be *made*—it must be *built up*, by your own individual exertions! If you are negligent or indifferent in regard to this subject—if you leave the character to form itself, as chance may direct—"if, instead of exerting reflection for this valuable purpose, you deliver yourselves up at so critical a time, to sloth and pleasure—if you refuse to listen to any counsellor but humor, or attend to any pursuit except that of amusement—if you allow yourselves to float loose and careless on the tide of life, ready to receive any direction which the current of fashion, or of licentiousness, may chance to give you—what can you expect to follow from such beginnings! While so many around you are undergoing the sad consequences of a like indiscretion, for what reason shall not those consequences extend to you? Can you attain success without that preparation, and escape dangers without that precaution, which are required of others? Will prosperity and happiness grow up to you of its own accord, and solicit your acceptance when to

the rest of mankind, it is the fruit of long cultivation, and the acquisition of labor and care? Deceive not yourselves with such hopes."* I repeat, the character must be *made*—it must be *a work*—and a work, too, of meditation and forethought.

The characteristics by which you desire to be distinguished through life, should be *selected* by your own well exercised judgment, and established by your industry and perseverance. Ask yourselves what character you would like to possess before the world?—whether you would be respected or despised, by the good and virtuous?—and act in accordance to your decision. And I repeat, all the excellence of character you obtain, must be the fruit of your own labor—the result of your own exertions. Friends may cheer and encourage you, but they can not do this work for you. They can not be industrious, or virtuous, or well informed, or honest, in your place. These characteristics, if you possess them at all, you must obtain by the diligent exercise of your own faculties and advantages.

To arrive at excellence of character, it is well to adopt models for imitation. Think of some individuals, the excellencies of whose characters you would be pleased to possess. And let not these standards be low ones. They should be high—they had far better be too high, than too

* Blair.

low. It is an old proverb, that although he who aims at the sun, will not reach it, yet his arrow will fly much higher, than if aimed at an object on a level with himself. So in the formation of character. Let your models be exalted ones; and although you may possibly fail of reaching their elevation, yet, undoubtedly you will ascend much higher, than had you selected some inferior patterns. Let your models be frequently before your mind—imitate the conduct and disposition which characterized those you would copy after—mark the course which they took to obtain their good names, and do thou likewise.

I can not better close this subject, than in the words of the lamented Wirt. "Take it for granted that there is no excellence without great labor. No mere aspirations for eminence, however ardent, will do the business. Wishing and sighing, and imagining and dreaming of greatness, will never make you great or respectable. If you would get to the mountain's top on which the temple of fame stands, it will not do to *stand still*, looking, and admiring, and wishing you were there. You must gird up your loins, and go to work with all the indomitable energy of Hannibal scaling the Alps. We can not all be Franklins, it is true; but by imitating his mental habits and unwearied industry, we may reach an eminence we should never otherwise obtain. Nor would he have been the Franklin he was, if he had permitted himself to be discouraged by the reflection that we can

not all be Newtons! It is our business to make the most of our own talents and opportunities; and instead of discouraging ourselves by comparisons and impossibilities, to believe all things imaginable, possible; as, indeed, almost all things are, to a spirit bravely and firmly resolved"

CHAPTER IV.

THE GOOD OPINION OF OTHERS.

THERE is no emotion more natural, and none more proper, than the desire to be thought well of, by others around us. This wish, cherished by the young, with proper restrictions, and brought consistently to bear on the conduct, will become as a kind of guard to screen them from many improprieties and their accompanying evils. Those young people, who are inspired with the laudable desire so to demean themselves as to obtain the approbation and respect of community, may be considered as walking in a safer path, than those who have no such inclination. It will cause them to become circumspect and watchful in all their conduct—to be careful what they *do*, and what they *say*, and what disposition they exhibit in their intercourse with the world; and will induce them to listen seriously to any faults that may be suggested as attached to their conduct. Wise youth are willing to have their failings pointed out. And when a fault is asserted to pertain to

them, whether it is detected by a friend or an enemy, they will search, and candidly ask themselves whether it does in reality exist; and if they perceive that it does, they will take energetic measures to free themselves from its contaminations. I have often expressed the opinion, that if enemies are of no other benefit, they are sometimes of great service in detecting and exposing our aberrations from duty. Their watchful eyes are upon us—they are ever upon the alert to blazon our short-comings to the world. And a sense of their scrutiny will influence us to assume a cautiousness in our proceedings, which can but be highly salutary.

A proper desire to be commended by our fellow-beings, should be cherished by every youth. A want of it produces consequences extremely deleterious. When young ladies or young gentlemen, arrive at such a state, as to exclaim, in reference to their moral conduct, "*I care not* what others think—*I care not* for the opinions of those around me"—it indicates a dangerous state. It shows their feelings to be so hardened, that they are ripe for the works of sin and degradation—it predicts a condition of moral callousness, which, unless removed speedily, will lead to pollution and its unavoidable wretchedness. "*I don't care,*" is a bad expression for the young of either sex. It is not only immodest and reprehensible in itself, but, if indulged in, and followed in its influences, it will ere long, involve you in those disastrous

circumstances, where *you will care*—and that too, when it perhaps is too late to avoid the painful consequences of your blindness.

In so conducting as to gain the good opinion of others, you should exercise proper discrimination as to whose commendation you would merit. You should not endeavor to obtain in your conduct, the applause of the drunkard; because to do so, you must uphold and imitate his intemperance—or of the gambler, the thief, the spendthrift, or the idler—for they will not approbate you, unless you follow them in their transgressions. Neither should it be your effort to secure the approbation of the proud, the vain, or the scornful. But the good opinion, in all moral respects, of the wise, virtuous and benevolent, it should be your ambition to secure. This, however, should not be the moving cause of living a virtuous life. The main influence to such a life, should be of a higher character, even the value of *virtue itself*, and the beneficial effects which its faithful practice will confer upon you. But in shaping your conduct, let it be characterized by those principles, that will be approved by the discreet, the upright and experienced of society.

Let not this subject be misunderstood. It is one thing, so to conduct as to acquire the respect of the public—but another and quite different thing, to shape your proceedings *for the sole purpose* of obtaining public favor or popularity.—While the former is to be approbated, the latter

should be decidedly avoided. I know of no individuals whose conduct and example are more to be despised and avoided, than confirmed *seekers after popularity*—those people who form their opinions and give support to religious or political sentiments and measures, with no other objects in view, but to gain the applause of the multitude, and the smiles of the wealthy and fashionable. Individuals of this character, can not properly be said to possess *principles*, or to be guided by them. Their only rule and motive of action is *policy*—their only study, the highest effort of their mental powers is, so to shape their course, as to float, like the empty bubble or the worthless weed, on the surface of the flowing tide of popularity. Neither is there any dependence to be placed upon them. Having no love of truth and principle to insure their stability, to-day they are with this party or sect, to-morrow with that—now they are warm advocates of these sentiments or measures, and, anon, as zealously the friends of those directly the reverse—as they are swayed about by the contradictory winds of fluctuating interest, or public favor! People of this description are to be pitied for their weakness and folly, and their vascillating example is to be avoided by all who would be truly respected—by all who would vindicate the position, that there is such a thing as *principle* among men, and that the human mind can be governed by it.*

* The class to which I refer, is mainly composed of

Their example, I repeat, should be shunned, as derogatory to human nature, and detrimental to the best interests of society. In forming your *opinions*, on any subject, let reason and conscience be your guides. In this respect you should not be swayed by the good or bad opinions, which others will thus be led to entertain of you; but solely by your reason. If a proposition or a sentiment, on a careful and candid examination, appears consistent and reasonable, adopt and support it, whether it is believed by many or few. If, on the contrary, it appears unreasonable, reject it, even though adopted by the whole world beside. This is the only *safe* rule which you, as reasonable beings, can adopt—it is the only manly, honorable and consistent course you can follow. But in allowing interest, numbers, or popularity, to have an influence in forming or biassing your opinions, you throw down all the safeguard with which your Maker has graciously provided you, and are liable to become the dupe of every error that wears a gilded dress.

Permit me to repeat, that your moral conduct should be of such character as to gain for you the good opinion of the virtuous and upright. But

those whose minds are so weak, that they are not capable of forming a definite opinion upon any subject of importance—those who are so bound up in *self*, as to be indifferent what principles prevail, so that their ends are accomplished—and those who are better pleased to have error and vice spread through community, than truth and virtue, provided their interests are as equally enhanced by the former as the latter.

in forming opinions, and in supporting measures, assert the high prerogative of your nature, and judge for yourselves, without respect to others. Be certain that you act from honest and conscientious motives—that your only object is to obtain truth—and trust the result to a righteous Providence. Whether those around you approve or reject, you will possess that which they can neither give or take away—

"The soul's calm sunshine, and the heartfelt joy."

CHAPTER V.

ON READING.

THAT is a most extraordinary art, reader, by which I am now communicating my thoughts to you, although perhaps a thousand miles intervene between us, with as much ease and accuracy, as though you were in my immediate presence.—This operation, to one who is a stranger to the method of its performance, would appear the work of supernatural agents. A late writer, in describing the inhabitants of one of the remote islands of the Pacific Ocean, states that they had no conception of the arts of writing or reading. When informed that one person can communicate his thoughts to another, without voice, or gesture, or without being in his presence, they utterly discredited the assertion. But after repeated experiments, becoming fully satisfied of its truth, yet viewing it as a work transcending all human power, they alleged that it must have been accomplished by necromancy.

The art of communicating ideas by inscribing

visible characters, is of very ancient date. In its first stage, it consisted merely in drawing a rough sketch or outline of the object, in regard to which the communication was made. From this state the art was advanced to the use of more systemized hieroglyphics; and from these, gradually improved to our present system of writing. Previous to the invention of the art of printing, books were multiplied only by the pen—a work so laborious and slow, as to cause them to be few in number, and of immense value. So scarce were books, that ambassadors were once expressly sent from France to Rome, to obtain a copy of Cicero's Orations, and Quintilian's Institutes. The library of the Bishop of Winchester, in 1494, contained but parts of seventeen books; and on his borrowing a copy of the Scriptures from the neighboring convent of St. Swithin, he had to give a heavy bond, drawn up with great solemnity, that he would return it uninjured. If any one gave a book to a convent or monastery, it was supposed to confer everlasting salvation upon him. Previous to the year 1300, the library of Oxford University consisted only of a few tracts, which were carefully locked in a small chest, or else chained, lest they should be carried away.

There are two prominent objects in reading, viz:—amusement, and the acquisition of valuable knowledge. These, if possible, should be combined into one. No volume should be perused for amusement, which does not instruct as well as

delight. And all publications of an instructive character, will amuse and please the mind, when read with a proper thirst for its lessons of wisdom. It should be the desire of every youth, of both sexes, to acquire a *habit* or *taste* for reading. This habit will soon become one of the highest sources of enjoyment. But it must be acquired young. If it is not established before the age of twenty-five or thirty, the probability is, that it will not be at all; and the individual in this condition, will be cut off from one of the most valuable sources of knowledge and improvement. You should read, not only for the pleasure which it affords you, but to obtain practical information, and to enlarge and enlighten your views on those subjects intimately connected with your welfare, and the interests of your race. You should read to "multiply your ideas, correct your errors, erase your prejudices, purify your principles, and that you may settle down on the everlasting foundation of truth, in all things."

A well established habit of reading, bestows benefits innumerable. The young lady or gentleman possessing this habit gives fair promise of future respectability and usefulness. There is little reason to apprehend that they will become profligate or vicious. Examine the victims of crime—the inmates of prisons—and, as a general rule, it will be discovered, that in youth they were averse to reading. In perusing useful publications, the youthful mind is elevated above the in-

fluence of vicious passions, and is absolved from their contaminations.

Through the medium of books, you can live, as it were, in all past ages. You can enter the presence of the wise and the great of antiquity—you can listen to their lessons of instruction—treasure up the fruits of their research and experience, and thus make them your immediate instructors. In books you have at your disposal the history of your race. You can range over its ample extent—beholding here, the corroding influence of wealth without just principles—there, the fruits of blind rashness—and every where, the unavoidable evils flowing from ignorance and sin, and the superior advantages of knowledge and virtue. As the bee extracts honey from objects nauseous and poisonous; so can the industrious reader obtain lessons of useful wisdom, from the errors and imperfections of those who figure on the historic page.

The reader, while sitting by his own fireside, becomes a traveller in foreign lands. He participates in much of the enjoyment of the tourist, without experiencing any of his difficulties and dangers. He thus obtains an acquaintance with the condition, manners and customs of distant nations; and his mind becomes enlarged by contemplating the wide diversities of laws, of morals, of religions and literature. He is also enabled to compare the numerous privileges and advantages, which he enjoys in this happy land,

with those possessed by other nations—and be led the more sensibly to appreciate the immense value of our system of government, and the importance of striving to purify and perpetuate it.

Reading fills up many leisue hours, which would probably be otherwise less profitably occupied. When the labor or business of the day is closed, the mind relaxes and seeks for amusement. These are dangerous hours to the young. Then temptations put on their most fascinating garbs; and unless guarded against by some counter power—some repelling force—will lead to every species of evil. These critical seasons test the character, and reveal the prospects of the young. Those youth who have established the habit of reading, in these times of leisure, turn as naturally and readily to their books for amusement, as do the profligate, to scenes of infamy and vice. And thus reading not only saves from forming sinful habits, but becomes the means of laying up stores of useful information, to be turned to profitable account in after years. The young, in this way, can deposite treasures in a "Savings Bank," that will yield a compound interest to their owner. In what manner can youth of either sex, pass an evening more usefully, than in perusing some entertaining and valuable publication, for their own edification and that of the family circle? The habit of reading can become so deeply settled, as to form the controlling desire of the mind. So firmly was this habit established in Brutus, that

on the eve of the battle of Pharsalia, which it was foreseen would decide the fate of the Roman dominions, he was found calmly reading in his tent, and with his pen taking notes from his author. And Petrarch, the great poet, if he did not read and write during the day, was very unhappy.

The *manner* of reading is an important consideration. It is generally supposed that those who read the greatest number of books, must possess the most knowledge. But this does not necessarily follow. An individual may peruse whole libraries, and be but little wiser for his labor. It is no difficult task to run hastily through a publication, neither is it a *profitable* one. The amount of knowledge obtained from books, does not so much depend on the number perused, as the manner in which they are read. To accomplish the object of reading, it is evidently necessary that you should obtain the scope of the ideas of the author you are perusing. You should become familiar with the manner and peculiarities of his expression. It is also obvious, that to obtain benefit from reading, it should be performed slowly and with deliberation. Never permit yourselves to read without *reflection.* No knowledge can be obtained in this manner. It is like endeavoring to gather water with a seive, or in the quaint language of a certain author, "it is like laboriously stooping to pick up chips, only to let them fall again." It is much better to read but a few pages at a time, and understand them, than

hastily to glide through a book without treasuring up any useful knowledge. Thinking should always accompany reading. The latter without the former, amounts to nothing. And yet there is no habit more liable to grow upon the young reader, than while the eye is skimming over the page, to allow the mind to be wandering away absorbed in some thought wholly disconnected with the subject before him. This habit is an unfortunate one. It weakens the intellect, distracts the mind, and fills it with confusion and anarchy—and it should, therefore, be strongly guarded against. The attention and thoughts, should be brought under the strict command of the will. If they fly off in pursuit of some wild vagary, they should be instantly called back, and all their powers concentrated on the page which you are perusing. Then you hold communion with the author, and are benefited. But without this attention, the book may as well be closed.

If, in reading a sentence or paragraph, you fail to obtain the meaning of the author, repeat it, and if necessary, again and again—leave it not until you fully comprehend the idea he would convey. In this manner you will often find a treasure, where at first glance you could discover nothing of importance. If your author furnishes a new thought, cease reading for a moment, and ponder upon it—turn it frequently in your mind—observe its bearing and tendencies, and its applicability to subjects in which you are interested.

Thus you will often enter upon a train which will lead to new fields of pleasing and useful reflection. As you can not expect to retain in your memory the entire contents of a book, impress upon your minds the most prominent and valuable portion of its instructions. And to this end, after having finished its perusal, reflect upon its whole contents, and ascertain what new and peculiar views you have obtained. It is a useful practice of many readers, to note in a blank book or memorandum, such sentences or ideas as are deemed of sufficient importance; and they are thus saved for future application. This method I would recommend to such as have time or opportunity to pursue it.

A valuable blank book, called the "Index Rerum," intended for the purpose of forming an index to the subjects of which you read, and in which you may note the volume and page of a work in which any particular subject is treated, for future reference, will be found particularly valuable, to the student, the professional man, or, indeed to any who may have occasion often to refer to what they have perused. Its author, or rather its inventor, is the Rev. John Todd, now of Philadelphia, the author of "The Student's Manual," another excellent work for the same classes—excepting a very few remarks rather sectarian in their character.

Another consideration of the utmost weight, relates to the *selection* of books. The impor-

tance of this subject, can not be too strongly impressed upon the minds of the young. The sentiments conveyed in publications read by youth, must exercise a sensible influence over them, for good or evil. Books of an immoral and licentious tendency, should be avoided as the poisonous Upas. No youth can read them without inflicting a leprous stain upon their minds, which will tend decidedly to evil. Consider those companions your enemies, who recommend such works to your notice. Turn a deaf ear to their advice, and strictly avoid their example.

In noticing the character of works proper for your perusal, I can not refrain from directing your attention, first of all, to that "Book of books," the Bible. Sir William Jones, one of the most learned men of his day, wrote on the blank leaf of his Bible, the following sentence—"I have carefully and regularly perused these holy Scriptures, and am of opinion that the volume, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written." Let this invaluable volume be often and faithfully perused—let its contents, especially its moral and doctrinal teachings, be deeply impressed upon your minds, as the only perfect guide that can lead to a faithful discharge of duty towards your Father in heaven, and your fellow-beings. Well written

books and other publications, relating to the doctrinal and moral truths of the Scriptures, should also engage a due proportion of your attention, as calculated to purify your hearts and enlighten your minds. Paley's Natural Theology, and his Horæ Paulinæ, and works of a similar character, tending to strengthen the convictions of the truth of Christianity, should be read by every youth.

Here, perhaps, I ought to remark, that all standard works, pertaining to or connected with your destined pursuits in life, should engage the next place in your studies. As these will vary according to those pursuits, and as you can never be at a loss for more able and experienced advisers than I can be, I dismiss this consideration with the remark, that you should, by no means, confine yourselves to these works alone; but give them your chief and and best hours, seeking relaxation from their perusal in such other works as I now shall name.

History is a very important branch of general study. Mavor's Universal History, is a large and expensive work—but an excellent compendium. Bigland's Letters on History, is as brief as the other is voluminous. The amount of leisure, and pecuniary means you possess, (if remote from a public library,) must determine for you which of these, or of the following works you will peruse. They, all, are well worth your attention, and are recommended to your notice. History of the Jews, by Flavius Josephus, Rol-

lin's Ancient History, Gillie's Greece, Frost's History of Greece, Ferguson's Roman Republic, The Annals of Tacitus, Gibbon's Decline and Fall of the Roman Empire, bearing in mind that he is a cold sneerer at Christianity, even while pretending to advocate it in the form held by the church of England; Moore's History of Ireland; Hume's England, continued by Smollet; Robertson's Histories, particularly of Charles the Fifth, and of the Discovery and Settlement of America, Irving's Conquest of Grenada, Mackintosh's England, Russell's Modern Europe, Baines' History of the Wars of the French Revolution, American edition on account of the notes, Ramsay's History of the American Revolution, and Mosheim's Ecclesiastial History. In biographical works you will also find much historical information, blended with a display of human character. I would therefore recommend you to read, in connexion with the foregoing, the lives of any great men who figure prominently in them —particularly Voltaire's Life of Charles XII., of Sweden, a fine specimen of a good style; Marshall's Life of Washington, Spark's Lives of Franklin, Ledyard, and the Washington papers, and also his Biography; Irving's Columbus, and his Voyages and Discoveries of the Companions of Columbus, Southey's Nelson, Scott's Life of Napoleon, bearing in mind the deep prejudice which that remarkable writer evidently bore against "the Man of Destiny," whose career he

so graphically traces; Wirt's Life of Patrick Henry, and Lives of the Signers of the Declaration of Independence.—Others might be named, but the advice of the wise and virtuous, and the references made in these works, will unite in guiding you to all else that can be necessary to your instruction in this important branch of reading.

Such works as Buffon's Natural History, Goldsmith's Animated Nature, Good's Book of Nature, Arnott's Physics, Wood's Mosaic Creation, Treatises on Botany and Chemistry, and publications on Experimental Philosophy, can be read with much profit and amusement. The Art of Being Happy, from the French of Droz, with notes by Timothy Flint, is a work full of valuable instruction to the young. Combe on the Constitution of Man is one of the most valuable publications that has issued from the press in many years. I would earnestly recommend its perusal to all whose eye meets these lines—it will richly repay them.

Of poetry, there are comparatively but few entire works that can be safely recommended to the young. Pope has many beauties, intermingled with much that is decidedly of an immoral tendency; and the same may be said of Burns, Byron and Moore. But there can be no hesitancy in recommending Milton, Cowper, Young—making due allowance for their religious peculiarities—Scott, Wordsworth, Southey, Coleridge,

Campbell, Beattie, Thomson, Bryant, Mrs. Hemans, and Mrs. Sigourney.

In relation to the propriety or impropriety of perusing novels and other works of fiction, much has been said on either side. There can be no doubt that our book-stores and libraries are flooded with works of this character, that are extremely insipid, and of a tendency highly deleterious.—That works of fiction of a proper character, can be safely and beneficially read by the young, I have no hesitancy in declaring. But you must be cautious in your selections. None should be read but those of a purely moral tendency, and such as are illustrative of historical truths. Of the former, I would mention particularly those of Mrs, Opie, Miss Edgeworth, and Miss Martineau. Of the latter may be enumerated the Misses Porter's, the most of Scott's, a few of Bulwer's—especially his Rienzi—several by Cooper, Miss Sedgwick, and Mr. Simms. Many of Irving's later works are of an entertaining character, and may be profitably read—particularly his late productions, A Tour on the Prairies, Astoria, and West of the Rocky Mountains.

In reading works of fiction, keep your mind constantly fixed on the delineations of character—mark the shades of difference between them, the different operations of external circumstances on them, and the different motives that actuate them—and apply all to the purposes of self-examination and self-improvement. When the work

is historical, read it in connexion with that portion of history to which it refers, and with that portion of geography which describes its location, and carefully note what is fictitious, and what is real. If I mistake not, Chambers' Memoir of the Prince, Chevalier Charles Stuart, will make you doubly interested, even in Scott's interesting Scottish novels relating to that individual—and so of others.

Fear of protracting this chapter beyond the bounds of your patience, prevented me from naming many other works worthy of your perusal, with comments on their merits, and directions for more fully availing yourselves of their interest and benefits. But what is here offered will suffice, probably, to guide you, until experience sufficient will be attained to render further direction from me of doubtful necessity.

CHAPTER VI.

PRACTICAL OBSERVATION.

PRACTICAL observation, or the habit of observing men and things, is of great value. There is scarcely an event that transpires around you, from which you may not, by critical observation, derive lessons of wisdom—there is not an object upon which your eyes can rest, when properly studied, that will not increase your information. But all those sources of knowledge are sealed up, without you take proper measures to open them. Unless you observe and reflect, wisdom may instruct, and knowledge lift up her voice, "but hearing you hear not, and seeing you do not perceive." Without the habit of practical observation, you may listen to the most profound instructions of wisdom, without being wiser, and examine all the curiosities of nature and art, without gaining any useful information. "Keep your eyes open," is an old and profitable maxim—not the eyes of your body only, but the eyes of your intellect also. And let your ears not only

hear, but hear understandingly—with a discrimination that will enable you to appreciate and treasure up all that is instructive, and cast away whatever is demoralizing or useless.

In this respect, there is a vast difference among mankind. While one individual mingles with the world, and by thoughtful observation, increases his useful knowledge every hour—another mixes in the same scenes, listens to the same language, sees the same transactions and the same objects, without treasuring up one valuable thought. The former sees and hears to obtain information; the latter only to gratify an idle curiosity. While one person, in straying over the fields beholds in every tree, in every flower and blade of grass, indications of the wisdom and goodness of God and thus is led to reflect upon the characteristics of Deity; another views the same objects, and only thinks that the tree affords a shade from the sun, and that of the flowers a fragrant nosegay may be formed. While one gazes upon the sky, and observes that it is decked with "pretty spangles"—another contemplates the heavens with mingling emotions of awe, astonishment and delight. He there discovers the hand of Jehovah—he there reads lessons of the majesty, power, and wisdom of the great "I AM." Filled with wonder, he inquires—

"* * * * * * * What hand behind the scene,
What arm almighty, put these wheeling globes
In motion, and wound up the vast machine?

Who rounded in his palm, those spacious orbs?
Who bowled them flaming thro' the dark profound,
Numerous as glitt'ring gems of morning dew,
Or sparks from populous cities in a blaze,
And set the bosom of old Night on fire."

The habit of practical observation, while engaged in your ordinary occupations, becomes not only a stream of knowledge, but also a safe-guard to screen you from evil conduct. Do you observe in an individual, a mean, unmanly action? Reflect upon it. Observe how it degrades him—how contemptible it causes him to appear in the eyes of the generous, the just, the benevolent, and how unsatisfying must be his own reflections. Do you behold one at the bar of justice, called upon to answer to the laws of his country, for his crimes? Meditate upon the unhappy effects of sin—the degradation and wretchedness it entails upon its victims—and become satisfied of the solemn truth of the Scripture declaration, that "though hand join in hand, the wicked *shall not* go unpunished."—Do you perceive neighbors, from some simple misunderstanding, that could at first have been amicably explained, engage in an unhappy contention, in which all the unholy passions are brought into action, to the mutual injury of the parties, and which involves the community in turmoil and themselves in wretchedness? Observation will satisfy you of the blindness and folly of such conduct—of the necessity of exercising a forgiving spirit, and of submitting to injuries rather than to engage in hostilities,

that can at best but entail disquietude upon you. Thus by a constant habit of observation and reflection, you can turn even the failings, the blindness, the misfortunes of others, to your own account—you can be benefited not only by the knowledge of the wise, but also by the folly of the simple. When you perceive people in circumstances of difficulty, you can trace their ill fortune back to its origin, and by perceiving the cause of their failure, you are prepared to avoid pursuing a similar course. Even the most trivial actions, when properly considered, will sometimes afford valuable lessons of instruction. "Old fashioned economists will tell you never to pass an old nail, or an old horse-shoe, or buckle, or even a pin, without taking it up, because although you may not want it now, you will find a use for it some time or other. I say the same to you with regard to observation. Mark every thing you perceive—let your observations and reflections take in every object within your reach. For there is not a fact in the whole circle of human observation, nor even a fugitive anecdote that you read in a newspaper, or hear in conversation, that will not afford some useful reflection." From every individual with whom you converse, however unlearned and ignorant, something new and valuable can be obtained, by proper observation. Sir Walter Scott was one of those men, who draw information from every thing within their observation. One of the means by which he ob-

tained his celebrity as a writer, was his habit of obtaining useful hints from sources to which others would never think of looking. It is said that he was once desirous to obtain a certain obsolete word that had escaped his memory. For a long time it baffled his researches; but at length in passing two men in the street, engaged in angry contention, he heard the desired word dropped, amid oaths and imprecations—and he immediately stopped and noted it down. This is practical observation. You should, like the above named individual, endeavor to learn something every where. Your thoughts should be at your command, to meditate upon every new object and idea that may be capable of imparting valuable information. There is not any thing in the world that is not worth *noticing*. How many are ignorant, and remain so, because although they see and hear, yet they do not *observe*.

The information obtained by observation, is often more valuable than that procured in any other manner. We frequently discover individuals unskilled in letters, with little acquaintance with books, who yet possess a large fund of useful knowledge, and are well informed on a great variety of topics connected with human welfare—while as frequently, scholars from our institutions of learning, are lamentably ignorant in regard to the most valuable interests of society. How is this difference to be accounted for? In this wise. The former are men of practical observa-

tion—they have studied the book of human nature—they have become acquainted with "men and things," by actual contact. But the latter have obtained their knowledge solely from books; hence they are wise in theory, but ignorant in practice—wise in regard to the past, but ignorant of the present. Could each obtain the acquirements of the other, they would then, by possessing the advantages of both theory and practice, be enabled in a superior degree, to pass through life with usefulness to themselves and to their fellow-beings. To possess these combined advantages should be the effort of every youth.

I trust my readers will not suppose I would encourage an idle curiosity, or an inquisitive intermeddling with other people's affairs. In obtaining information, I would by no means, have you mingle with bad company, or intrude where it would not be proper to appear, or take part in scenes where you are not personally interested. But wherever your intercourse leads you, I would have you attentive to things around. When you are engaged in business, you have numerous opportunities to observe the workings of human passions and human virtues—the influences upon man's happiness, of honesty, benevolence and generosity, on the one hand, and of avarice, fraud and crime, upon the other. In company, you can perceive and note the characteristics of different individuals, and observe the disposition and manners which render one agreeable to all,

especially to the virtuous and good, and the conduct by which others cause themselves to be disliked and shunned. Thus you can be a constant student, reading lessons which will afford the richest wisdom. This work of observation should, in most cases, be performed in silence. When you discover a fault in another, I would have you silently benefit yourself by reflecting upon its deleterious influences, but not needlessly trumpet it to the world. Improve your minds rather by *meditating* upon the imperfections of others, than by expatiating upon, and enlarging them, to the detriment of their unfortunate possessors.

CHAPTER VII.

INDEPENDENCE OF MIND.

THERE is no characteristic more worthy an intellectual being, than independence of mind—that principle by which opinions are formed and adhered to, from the convictions of our own senses. Some people are very fluctuating in their conclusions—seemingly unable to form any settled opinion—and more willing to trust to the decision of others, than to the dictates of their own minds. This is an unfortunate failing—it renders those under its influence, liable to many evils. They have no foundation upon which to base any opinion, and no strength to maintain the teachings of their own good sense. On religious, political, and other subjects connected with their welfare, they are liable to be driven from point to point—from system to system—without testing either sufficiently to ascertain their real merits, or their defects. Every wind that blows, faces them a different way. To-day they know not what they may believe to-morrow. Ever doubting and never satis-

fied, like public paupers, they depend upon others for a supply of mental food. Individuals of this character, are especially sought after by the crafty and the designing. They are *material* of which they can readily make any *present* use. Thus they are at the mercy of unprincipled plotters, "who lie in wait to deceive"—they are like children, straying amid a multitude of paths, without being able to determine which leads to the desired destination—as liable to walk in the way of error and unhappiness, as in that of truth and peace.

The young very much mistake their interest and happiness, when they permit habits of indecision and vascillation to creep upon them. By the frequent change of principles or opinions, they lose the confidence of community, and soon are looked upon, only as fit tools to be used by unprincipled demagogues. Those who shuffle about from sect to sect—from party to party—are eventually deemed worthless by all. To avoid being held in this estimation, it must be your endeavor to acquire an independence of mind, that will enable you to form fixed principles, from which trifling considerations can not move you.

It is necessary, however, that you fully understand the characteristics of a truly independent mind. In the first place, an independent mind is not *rash*. Many pride themselves on immediately forming their opinions on every subject to which their attention is directed, without the trouble of reflection. But this is foolish rashness, and not

independence. Those who pursue this course, rush needlessly into many unpleasant predicaments. Opinions thus formed, are far more liable to be wrong than right—and thus their authors are compelled either to support positions palpably erroneous, or retract the rash grounds they have assumed. In either case, they lose the confidence of the judicious and prudent.

Neither does the independent mind despise the opinions of others. There are some who deem it derogatory to their character to listen to, or adopt the views of others. It matters not how important is the subject, or how experienced are those who express their sentiments; if the proffered advice does not coincide with their preconceived opinions, they consider it very manly and independent to reject it. But the mind possessing true independence, will seek the advice of others—will listen to whatever varying views may be expressed—and from such suggestions, adopt those opinions which appear the most reasonable.

Equally far is true independence of mind removed from obstinacy. After an opinion has once been formed and expressed perhaps publicly, some people will permit pride or obstinacy, to prevent their rejecting it, even after being fully convinced of its fallacy. And thus they will continue to hug error and support principles they know to be unsound, through fear that a renouncement of them would be attributed to weakness or

imbecility. But such a course is far from being an independent one. It discovers rather a weak and servile mind, than a free and firm one. It shows a mind filled with a slavish fear of popular opinion—a trembling apprehension lest some persons as puerile as themselves, should deride them. And from a fear of being considered weak, *by the weak*, they will remain under the influence of a real *weakness* and *slavery*, that the firm and upright scorn. The mind can evince as much independence in renouncing an erroneous sentiment, despite all influences of an opposing character, as in supporting a just one, against every disadvantage. But there is an important distinction between changing an opinion from firm conviction, after deep research and mature deliberation, and rashly vascillating from one view to another, at every trifling impulse, without forethought or reflection. The former is to be commended and imitated—the latter to be despised and avoided.

True independence of mind consists in candidly and maturely examining every subject which engages your attention—impartially and faithfully searching its foundations, and all the evidences of its truth—and then forming such opinion in regard to its merits, as unbiassed reason shall dictate, without being influenced by any extraneous circumstances. The mind of real independence, adopts only such sentiments as it believes *to be true*—and only because *they are true*, in its estimation. And, consequently, it will adhere to

them firmly, until convinced by superior evidence of their falsity.

It is to be deeply regretted that in every community, "there is a class who will sacrifice mental freedom and the right of judgment, at the shrine of popularity. They will believe *any thing* that is popular, and oppose *every thing* that is right, if it is unpopular." But such a truckling and imbecile course, the individual of a firm and manly mind most heartily scorns. He does not inquire, is this sentiment popular, or fashionable, or believed by the multitude, or by the proud and the wealthy? But he simply asks, *is it true?* And upon the affirmative decision of this question, alone depends its reception into his belief. In selecting their place for public worship, those whose minds are independent, do not inquire, who attend this meeting or that? where do the multitude crowd? where does popularity centre? which is the most fashionable resort? Such questions indicate servility and bondage of the deepest character. But they only ask, where can I listen to the truth?—and there, fashionable or unfashionable, popular or unpopular, they deem it their duty to attend. Neither do they conceal opinions faithfully formed and honestly believed. Those who pretend to believe one sentiment, and yet in reality, cherish another—who give their public support to doctrines which they at heart abhor, can lay no just claim to moral freedom. They are to be pitied as involved in a slavery

which degrades them in their own estimation, and in that of a discerning public. But independent minds, freely, frankly and openly express their sentiments, upon every proper occasion, with a just detestation of hypocrisy and dissimulation.

Those who possess mental freedom, do not allow *fear* to bias them in forming their opinions. Fear, or cautiousness, is good in its place—it has a proper office, and that it should fulfil. But it has nothing to do with selecting sentiments for belief, or with decision upon the truth or falsity of opinions. The Creator has bestowed upon man more enlightened, elevated and ennobling faculties for this important purpose. He has given us reason and judgment, to preside over the emotions of the mind; and to the decision of these high umpires, should be brought every question pertaining to our opinions. Those who neglect their mental faculties, and go down to the low passion of *fear*, to inquire whether they shall adopt or reject sentiments, not only degrade their nature, dishonor their high powers, and reject the proper exercise of the most valuable of God's gifts, but also throw down the bulwarks that have been reared for their mental protection, and lay themselves open to the assaults of every dark error—every degrading superstition! Only agitate their fears—arouse their apprehensions—and no error is so inconsistent or monstrous, that they cannot be made to receive it—inasmuch as reason, which alone can reveal error, is distrusted and trodden under foot.

I trust these remarks, young reader, are of sufficient weight to awaken you to the importance of establishing your principles on a foundation characterized by firmness and independence. It is a neglect to exercise these qualities, that has involved so many youth in the embraces of error, vice and misery. Where this qualification of an independent mind is lacking, you are exposed to the dangers of youthful temptation, to the deleterious influences of pride, fashion, popularity, and fear, which can not add one improvement to the mind, or impart a single emotion of true happiness. But armed with this noble characteristic, the assaults of these powers will be as vain as the empty chaff, blown against a firm seated rock.

A proper independence of mind will preserve you from the inroad of many debasing influences. Are you in the company of the atheist? It will not allow you to fall in with his derision of things sacred and divine, but will influence you ever to acknowledge and defend your belief in the Gospel of Jesus Christ. In reply to his cavillings and his witticisms, you will present the broad panoply of reason and the unimpeachable testimony of nature. Are you in the presence of the profligate, who scoff at religion, morality and virtue? Independence of mind will enable you to withstand their temptations, to reprove their sinful follies, to rebuke their licentiousness, and to point them to the certain evil consequences which fol-

low the transgressor. Do you hear the religious sentiments which you entertain, misrepresented or ridiculed? An independent mind will enable you, boldly yet courteously, to remove misrepresentation, and to show that ridicule is a poor substitute for sound argument.

A proper independence of mind will administer much to success in all the avocations of life. It will influence you to depend more upon your own energies, than upon the fluctuations of chance; and your capabilities will, in this manner be developed and drawn into activity, with a good assurance of prosperity. It will also gain for you the respect of community at large. Nothing more sinks an individual's value in the eyes of others, than a fickle, unstable mind. No confidence is placed in his judgment—no weight attached to his advice—no respect paid to his opinions or his resolutions. But whoever evinces a firm mind, connected with a good character, will invariably obtain the confidence of society. However others may differ from him in sentiment, his counsel will be sought after, his opinions respected, his advice followed.

This characteristic is also necessary to self-respect. Fickleness of mind in others, you pity, yea, almost despise. But when conscious that you possess this weakness yourself, or that you give way to it on important occasions, the reflection will abase you in your own estimation, and lead to an improper distrusting of your real powers.

In these circumstances, it will be in vain truly to respect yourself, from the depressing conviction that you do not possess the confidence of others. But an assurance that you have fixed principles, and that you have sufficient firmness to assert and maintain them, will impart the proper amount of confidence in your own capabilities, which is one of the important ingredients of success in all undertakings. It will give an efficiency and firmness to your deportment that will render your exertions easy and unembarrassed.

Be it your endeavor, therefore, to cultivate a judicious and manly independence of mind—an independence as far removed from stubbornness as from fickleness—an independence which leaves you at liberty, yea, urges you, to listen respectfully and candidly to all proper suggestions, and to seek out information wherever it may be found, and enables you from all your means of knowledge, to *form your own opinions*, irrespective of those entertained by others, and to assert and maintain those opinions, until convinced of their fallacy. Thus will you exercise the ennobling prerogative of your nature—bring into exercise the high faculties with which you have been endowed, and in a good degree, participate in the many blessings which they are capable of imparting.

CHAPTER VIII.

POLITENESS.

In all communities of intelligent beings, there are certain rules, regulations, or customs, adopted by general consent, to govern the intercourse of one with another. They are termed in our language, *politeness*. It is true, these usages differ much in their character. A custom considered very polite in one country, is deemed extravagant and ridiculous in another. But however these practices may vary, certain forms of politeness prevail in every class, from the polished circles of the highest ranks of civilization, down to the barbarous and untutored tribes of the forest. Your attention, however, will be directed exclusively to the general subject of politeness, as understood in enlightened countries, and as applicable to youth of both sexes.

Singular as the remark may appear, it is quite evident to my mind, that the Gospel of the Redeemer, understood in its proper sense, is the only perfect source of true politeness. What is po-

liteness? It is *not* an air, a simper or a strut--it is not the mincing of words, or the formal manner of expressing sentiments. Politeness is an exhibition, through words, sings or tokens, of kind and friendly emotions towards those in our presence. These emotions cannot be exhibited properly in the conduct, unless they really exist in the bosom. And they cannot exist in the bosom in their full extent, nor exert their influences, unless warmed into life by the spirit of Christ's religion. Those individuals whose hearts are steeped in the influences of the Gospel—who view all mankind as their brethren--who love them all, (even their enemies,) as directed by the Saviour, and who allow these emotions to control their conduct, will be truly polite. And although their manners, from want of opportunity, may not be as polished as those of others, yet they will exhibit that spirit of universal kindness and good will, which is the spirit of politeness, and without which politeness can not in reality exist. Hence the first step in the acquisition of politeness, is to imbibe the noble, generous, liberal and kind feelings, which flow from an enlightened appreciation of the Saviour's teachings and examples. These emotions will form a proper foundation, upon which a polished demeanor can be based, and which will render its acquirement easy and natural.

As this subject embraces an extensive range, I shall be able only to glance briefly at a few of its

most prominent features. And first your attention will be directed to a few things that are *impolite.*

Profane or irreverent language is improper and wicked in any place; but when uttered in company is very impolite. It exhibits a low, gross and uncultivated mind. Every young man—I need not say, every young lady—who would be considered polite and well bred, will avoid such language as highly derogatory to genteel manners. Refrain from low and vulgar anecdotes, and indelicate allusions or inuendoes. Nothing should be uttered in company, that violates the simple rules of modesty. Every thing of this nature is both improper and impolite.

Do not speak loud and long in company. This is a fault that young people are liable to commit. In the exuberance of their spirits, the voice is often raised to a high key, and some favorite topic is extended to an immoderate length, to the exclusion of all other conversation. This habit should be strictly guarded against. Those who indulge in it are liable to utter many things ridiculous and absurd, and to lay themselves open to the just censure of the wise and prudent. Loud laughter is also impolite; and is considered by many, as an indication of an empty mind. I would by no means banish sociability and pleasantry from the friendly circle. But there should be a proper medium observed. The good sense of youth, should teach them not to surpass, in

these respects, certain bounds prescribed by propriety.

In a mixed company, avoid, if possible, all contentions and disputes—especially on exciting topics. If carried to any extent, they lead to the exhibition of improper feelings; and generally cause the disputants, and the whole company, to become unhappy. There may be cases where this rule should be departed from; but such instances are exceedingly rare. As a general practice, the rule should be strictly adhered to.

Do not permit yourselves, in company, to speak disrespectfully of one who is absent, if you can consistently avoid it. This practice is not only impolite, but it is ungenerous and unjust. If it becomes necessary to express opinions derogatory to the character of the absent, speak in guarded language, and with all the palliations that charity and forgiveness can suggest.

Avoid any exhibitions of anger or petulance. They are impolite and immodest—especially so in females. They throw you off your guard—cause you to utter expressions extremely improper, and often ridiculous—and place you in circumstances very unpleasant. A guard should be placed upon the temper. Nothing is more to be avoided than the outbreakings of rage. Under their influence evils are often committed, for which a whole after life of propriety can hardly atone.

Be cautious not to interrupt others when speak-

ing. This plainly indicates a want of good breeding; and yet it is a very common practice with many. However anxious you may be to utter your views, remain silent until those who are speaking have concluded. Respect to them, and a desire to avoid confusion, as well as the rules of propriety, dictate a strict adherence to this precaution.

Do not bluntly deny the truth of the opinions expressed by those with whom you are conversing—and more especially if they are aged, or their opportunities for obtaining information have been superior to yours. If you differ from them, express your views in modest and respectful language, and with due deference to their mature experience. You should rather suggest the propriety of a different opinion, than pertinaciously assert it.

Never indulge in ridiculing others in company. It is a vulgar and ungenerous practice, and indicates a narrow, uncultivated mind. All have their weaknesses and imperfections—even those who possess the most shining talents, have their blemishes. "But what an absurd thing it is, to pass over all the valuable characteristics of individuals, and fix our attention on their infirmities—to observe their imperfections more than their virtues—and to make use of them for the sport of others, rather than for our own improvement."*

* Addison.

"The littlest feeling of all, is the *delight* in contemplating the littleness of other people." Persons addicted to ridicule, are not usually distinguished for their own wisdom or good sense. Like critics who cut up a good publication, without being able to produce one themselves worth reading, so those most given to the ridicule of others, are generally themselves deficient in many of the valuable characteristics of human nature. "If the talent of ridicule were employed to laugh men out of vice and folly, it might be of some use to the world; but, instead of this, we find that it is generally made use of, to laugh men out of virtue and good sense, by attacking every thing that is solemn and serious, decent and praiseworthy in human life."* If young people must indulge in ridicule, I pray you, act upon the reverse of this observation of the great English scholar. Let your talent of ridicule be exercised only against immoral and vicious practices—against pride, folly, and every species of extravagance and sin.

Avoid ridiculing others, on account of their appearance or their plainness of dress. Some are naturally more awkward in their demeanor than others, and any ridicule on that account, will be at the expense of your good sense, in the eyes of the discriminating. All tastes do not agree in regard to dress You claim the liberty of

* Addison.

arraying yourselves in such habiliments and style as your fancy dictates. You should be willing to grant the same privilege to others; and should no more imagine that you have the right of ridiculing them for not following your taste, than they have of ridiculing you for not imitating theirs. And by all means, avoid ridiculing those who from poverty, are unable to appear in attire as costly or fashionable, as that of community in general. This is a cruel, ungenerous, unmanly practice. It is not only impolite, but it is really inhuman. It displays a selfish spirit, a shallow mind, and a heart devoid of the gentler susceptibilities of our nature. No individual—male or female—can justly lay the least claim to politeness or generosity, who exhibits a feeling so mean and brutal. Instead of basely indulging in the ridicule of the poor, you should be inclined to drop the tear of pity over their misfortunes, to commiserate their condition, to sooth them and reconcile them to their situations, and, if possible, to do something, or say something, that will shed a few rays of enjoyment into their hearts. Individuals possessing true politeness, will exhibit towards people in low circumstances as to property, none but emotions of a kind, humane and generous character. And they will not judge of their worth by their poverty. But looking beyond the outward circumstances, to the qualities of the heart, they will honor and commend integrity, virtue and purity, as readily when clothed

in worn and humble garments, as when arrayed in "purple and fine linen."

We will now briefly examine the affirmative of this subject, and notice a few characteristics that pertain to politeness. I have once remarked that true politeness, is an exhibition, through outward signs and tokens, of kind and friendly emotions towards those in your presence. Or in other words, politeness is a desire to make those around you happy. A disposition to be pleasant and agreeable, therefore, is one of the first requisites of politeness. It is impossible for those who are morose and ill tempered, to be polite. They may assume the outward form, the shadow, but the spirit of true politeness will be wanting. If from misfortune, disappointment, or vexatious difficulties, or illness, your feelings are in an unhappy or irritable state, you had far better refrain from mingling in company, while such is your condition, than to make others wretched by a display of your ill feelings. Strive, therefore, while you are in company, to be good humored, cheerful and kindly disposed. With these feelings in full activity, you can not well avoid being polite. And it is encouraging to know that with every effort to entertain and exhibit these emotions, they will increase in stability and extent, until they become a second nature, and habitually pervade your minds.

Gratitude is another ingredient of politeness. What can appear more dishonorable or selfish,

than an insensibility to proffered kindness?—what more ill bred or impolite? The uncultivated boor, will, under the dictation of nature, return thanks for favors. And it surely becomes those who would improve their manners, not to be unmindful of this subject. Every attention which you receive from others, is an indication of the kindness which they cherish towards you. In this light should they be received and properly acknowledged.

As Washington was once walking with a distinguished gentleman, they met a negro, who, in passing, saluted them. The General gracefully returned the salutation. His companion expressed much surprise, that he should return the bow of a black man. "Sir," said Washington, "should I permit this poor negro to exceed me in politeness?" This was an instance of genuine politeness. While the *impolite* man would have passed stiffly and haughtily by, without condescending to notice the African's indication of respect, the noble minded personage, who then occupied the highest station on earth, acknowledged, by a suitable return, his sense of the negro's attention. To be grateful for all, even the smallest favors granted you, the smallest indications of respect, and to express your gratitude by some word, or in some intelligible manner, is imperiously demanded by politeness. While it is gratifying to have acts of kindness noticed and appreciated, it is exceedingly painful to have

them coldly received, with no indications of thankfulness.

In entertaining a mixed company, much depends upon the host or hostess. It should be your great object in such a situation, to make all your company, if possible, feel pleasant and agreeable. You should not, therefore, confine your attentions or conversation to one, or any select number; but they should be equally directed to all. And in your conversation, you should discriminate between the different degrees of information, and the different occupations of your guests. Each individual should be addressed on subjects in regard to which they are considered the best informed; and your conversation with them should be so directed as to relieve them from embarrassment, and bring out their peculiar excellencies and acquirements. From these impartial attentions, all feel that they are duly appreciated, all are gratified, and all enjoy themselves. You should, in one sense, forget yourself, to make those in your presence agreeable. And yet all these attentions should be executed in so delicate and artless a manner, as scarcely to allow them to perceive that your object is to make them appear well, and to minister to their enjoyment.

Always attend to those who address you, and give due heed to their remarks. Inattention in this respect, is exceedingly rude, and indicates a lack of good breeding. Do not frequently change

your posture by rising up or sitting down, or walking about, while another is speaking to you. It will be construed into a neglect of their worth, or a desire to avoid their conversation. Whispering and holding private discourse in company, is very improper and impolite.

Respect to the aged, is another trait of politeness. It is extremely indecorous to make those advanced in years, the subject of ridicule, derision or laughter. Gray hairs should ever be treated with deference and respect. The aged have long borne the burdens of life--they have administered to the welfare of society, and to the prosperity and enjoyment of those who are now young. It becomes your duty, as the palsy of age creeps upon them, incapacitating them for active duties and for labors, to honor and reverence them—to cherish and support them, and render "the downhill of life," as agreeable and pleasant as possible. No sight is more delightful, than to behold the young assiduously engaged in respectful attentions to the aged--while there is no greater lack of politeness, no plainer indication of an unfeeling heart, than to treat the aged with neglect, disrespect or harshness.

Before closing this subject, I cannot refrain from again directing your attention to the real nature of politeness. People, generally, are too ready to judge of its existence by exterior appearance and manners. When persons enter a room with ease, make a graceful bow, and are very for-

mal and ceremonious, they are called *polite.* But although a due attention to formalities is proper, yet they do not constitute all of politeness—they are, indeed, as has once been said, but its shadow, and may be, and often are, assumed where no genuine politeness exists. True politeness, I repeat, consists in entertaining kind and friendly feelings towards others, and in exhibiting those emotions in your manners. Therefore, to be polite, in the just acceptation of that word, you must cultivate the generous feelings of the heart—you must see that this fountain of human emotions is purified, and that nothing there exists but good will towards all your fellow-beings. With the affections in this state, politeness, almost without effort, will shine in your intercourse with the world. There will be no cold affectation, no heartless hypocrisy; but with a moderate degree of outward cultivation, the manners will be graceful and polite.

CHAPTER IX.

LETTER-WRITING.

Although this subject may be viewed by some, as of little importance, yet it should by no means be overlooked by the young. There are few youth of either sex, who will not find it necessary to correspond with relatives and friends, and often with strangers. And few there are, who do not desire to have their letters appear well in the sight of those to whom they are addressed.

The first requisite in letter-writing is care in the penmanship. It should be your effort to have your writing plain and distinct. It is true, the penmanship of all can not possess the same elegance and finish; but all can and should exert themselves to have their letters as legible and neat as possible—free from blots, and with as little interlining as may be. You should also endeavor to punctuate your composition properly and distinctly. It is no small labor to peruse a letter without stop or point of any kind. In such cases, it is difficult to obtain the meaning of the writer,

and ludicrous, and sometimes fatal mistakes, are in this manner occasioned. The necessity of both spelling and punctuating correctly, is exemplified in the old and familiar anecdote, of the note handed to the minister, in some town on the sea-board. It read as follows: "A man going to *see* his wife, desires the prayers of the congregation." When read as thus written, it was perfectly ridiculous. But by changing the word *see* to *sea*, and removing the comma from after the word wife to the word sea, the meaning of the writer is expressed as follows: "A man going to sea, his wife desires the prayers of the congregation."

Great caution should be exercised in regard to the contents of letters. Let it be remembered that letters are often preserved a great length of time, and frequently come into hands of whom the writers little thought, while penning them. Injudicious letters are liable, through accident or other causes, to stray into the possession of those who will wield them greatly to your disadvantage. Many individuals would give half their wealth, to recall letters hastily written, or to blot out sentences incautiously inserted. "We ought not to write any thing of which we may hereafter feel ashamed. Well written letters are as often burnt or destroyed, as slovenly or indiscreet epistles are, by accident or design, preserved, to rise up in judgment against us hereafter."* An instance

* Young Ladies' Own Book.

in point lately occurred. At the decease of the celebrated Aaron Burr, among his papers were found letters received in former years, which, had they been made public, would have ruined the characters of many individuals moving in the highest circles. Exercise your judgment upon this subject. Write nothing to the most intimate friend that would cause you to blush or feel degraded, were it read by strangers. I desire not that you should circumscribe the free and frank expression of thought, but would rather commend it. Write to your correspondents as you would converse with them, had you the opportunity—but as you would converse with them *in the presence of others.*

If possible, avoid writing disparagingly of the character of any. Inadvertencies in this respect, are the frequent causes of difficulty and contention. Sentences of this nature often find their way to ears for which they were least designed. If it becomes necessary to state your opinion of the character of any individual, communicate your sentiments in a frank, yet kind manner—write nothing as truth, that you do not know to be true—avoid deleterious insinuations—in fine, write as you would, were you addressing the person in reference to whose character you are making your statements.

Avoid in your letters, all expressions of anger—all profane or vulgar language—all indelicate words and allusions. Write with the same re-

strictions under which you would speak were the person present whom you address—bearing in mind, that when your letters are perused by strangers, they will form an estimate of your character and manners, from the nature and style of their contents.

In your correspondence, you should keep in view your own station and circumstances, and the rank and condition of the individual whom you address. In writing to relatives and intimate friends, you should express yourself in a different manner than when addressing a stranger. In the former case, you should be warm, affectionate and familiar—in the latter, more reserved, yet respectful, candid and concise.

Regularity in correspondence, should be observed. Many are very negligent in this respect—putting off writing from day to day and week to week. This is an unnecessary habit, arising solely from sheer indolence, and often causing much disappointment and inquietude. Write promptly, at the proper time, without any unnecessary delay. Youth who are absent from home should be punctual in this respect. As children leave the abode of their infancy, the sun-light of their parents' joys waxes dim and more dim—as stars, the cherished objects of love vanish one by one from the family galaxy, leaving darkness and gloom behind. While, in mixing with the busy multitude and engaging in the exciting avocations and amusements of active life, the hours pass lightly

over your heads, you should remember that to your parents, in consequence of your absence, time drags with leaden step; and that nothing so cheers their aged hearts, as letters from the absent and loved ones. The young, therefore, should often think of their home, of their venerable parents, and the peculiarities of their situation. Often should you despatch letters laden with love and filial affection, and kind expressions of regard, to light up the evening of their days, with smiles of joy. Oh! how highly are those written messengers prized by the father and the mother! Anxiously do they await them, and eagerly do they devour their contents. They are as angel's visits, diffusing consolation and peace. The melancholy caused by separation, is felt much more sensibly by those who remain at home, than by those who go out into the world.

Be cautious, in giving letters of recommendation, that the individual whom you would benefit, actually possesses the qualifications you enumerate. If you deceive in this respect, it will injure your integrity, and detract from your influence Give no such letters, except in cases where you feel perfectly assured of the worth of those who bear your testimonials.

Never be guilty of circulating anonymous letters, or of assuming false signatures.* These

* The reader will understand that I do not allude to fictitious signatures in writing for the public prints, where they are often properly assumed. But even in this respect

are low, base practices, utterly beneath the lady or gentleman. They should be heartily reprobated and despised. If you desire to give advice or to warn of danger, or to make any communication to an individual, do it under your own proper signature, with all frankness and candor. If you can not proceed in this open, manly manner, refrain entirely from all interference. The motives of anonymous writers are ever suspected—they are almost invariably detected and exposed, and do not fail to meet that public execration and disgust which they too frequently richly merit.

they are sometimes resorted to for the basest purposes. As a general rule, it is better in writing for the public, to use at least the initials of your name.

CHAPTER X.

RELIGIOUS OPINIONS.

That man is by nature, a religious being, is a truth so evident, and so universally acknowledged, that it has passed into an axiom. A religious propensity or a desire to worship, is one of the constituent principles of the human mind. Whereever a human being is found, throughout the globe, this religious principle is perceived, leading him to seek out and adore some object, power or being, whom he believes exercises a control over his enjoyments and his destiny. If he can not perceive properties calling for worship in one object, he will in another—if he is ignorant of, or disbelieves in the existence of one supreme, intelligent Being, he will worship three or a thousand—or will reverence a beast, a reptile, a block, or unintelligent matter. This religious propensity, like the other powers of mind, must be cultivated and enlightened, ere it can impart all the benefit of which it is capable—and when so enlightened, it becomes the source of the purest

happiness within the reach of man on earth. But when it is uncultivated and swayed by ignorance, doubt or superstition, it leads to the belief of the wildest vagaries of the imagination and to much mental pain.

An enlightened and consistent religious belief, should be viewed by youth as one of the first and most important of human acquisitions. It forms a stable and secure basis, upon which all the proper enjoyments of life can be safely founded. All other sources of earthly happiness, depend upon many contingencies, and are liable to fluctuation and decay. But a reasonable and scriptural system of religion, when once firmly settled in the mind, is subject to no variation from time or events. It is a pure stream of running water, whose fountain is far removed, alike from the scorching heat of Summer and the icy chains of Winter. Prosperity can not dry it up, neither can adversity freeze it. In seasons of success, it heightens every comfort, and it turns the edge of the keenest afflictions. It is a friend that never forsakes; but stands by the firmer, when its assistance is most needed.

I am aware that youth, generally, are inclined to view the subject of religion in an unfavorable light. But I attribute this disinclination, to the manner and form in which the topic has been presented to them, rather than to any innate aversion. They have been led—or, rather misled—to look upon religion as something gloomy,

melancholy, fearful—as something calculated to deprive them of the amusements and enjoyments proper to their age—something that makes life sad, tasteless and wearisome. But I would say to the youth whose eye is resting on these lines, that such views of religion are radically and wholly erroneous. Words of purer truth were never uttered, than those contained in the poet's stanza :—

> "Religion never was designed
> To made our pleasures less."

It never was designed by its Author to take from you one enjoyment, proper to you as a rational and moral being, or to deprive you of a single emotion of true pleasure—it never was intended to make you melancholy or in any way unhappy. But the object and influences of the pure religion of the Gospel, are directly the reverse. So far from depriving you of enjoyment, the religion of the Redeemer would make you happy. And to this end it is designed, to point out to you, the *true* pleasures from the *false*—the sources of *real* gratification, in distinction to those that are deceitful and unsatisfying. It would enable you to distinguish between the pure gold, and those objects which are but gilded—between the substance and the shadow. True religion would induce you to avoid those practices, sometimes falsely termed pleasure, which lead to degradation, wretchedness and ruin, and which always leave the sting of death; and in their place, would impart those

enjoyments which are pure and permanent, and which increase in value as age advances. True religion is not designed to overshadow the pathway of life with the dark clouds of despondency, but to cheer it with the bright sunshine of peace and contentment—a sunshine that will beam upon you with its most vivid brightness, in those moments when you would otherwise be surrounded by darkness and despair.

Do you not perceive, my young friends, the great importance of endeavoring to cultivate your religious faculties? Would you avoid unhappiness and degradation? would you enjoy pleasure, comfort, peace? Obtain correct views of religion, and you will assuredly escape the former and secure the latter, to as great an extent as imperfect mortals can expect in this state of existence. I have said *correct* views of religion, because erroneous religious sentiments, can not produce these beneficial results. Indeed, error in religion is one of the most fruitful sources of wretchedness. There are false sentiments sometimes conveyed under the garb of Christianity, which fill the mind of the believer with pain and anguish inexpressible—and the more firmly they are believed, the more dreadful are the consequences. But these sentiments, remember, pertain not to the religion of Jesus Christ. They are errors engrafted upon the lovely system of the Gospel, in those long centuries of darkness and ignorance, which soon succeeded the apostolic age. With

proper scrutiny these errors can readily be detected. There is such an incongruity, such a want of harmony, and such a perfect contradiction between them and all the prominent and benevolent characteristics of the Gospel, that the clear and unprejudiced mind, can at once distinguish between their teachings and origin. While the instructions of one, are every thing kind, merciful, and benevolent, the other promulgates all that is dark, and horrid, and cruel—while one originated from infinite Wisdom on high, the other is the unholy fruit of the disordered imaginations of men.

In forming your religious opinions, it is necessary that great caution be exercised, or you may imbibe error instead of truth. I will mention a few rules that will assist you in your researches on this important subject.

Let *reason* be the guiding star in all your investigations. God has formed you reasoning beings; and he could have had no object in imparting this high faculty, but that you should exercise it on all subjects within your cognizance. To disregard the dictates of this reason is derogatory to your character, extremely dangerous to your peace, and an abuse of the most valuably earthly gift of your Creator. You should perceive the truth of these remarks, and permit them to sink deep into your minds, before you commence settling your religious views. With reason, unswayed by passion or prejudice, for your guide

you can hardly err in religion; but deprived of its directing light, all is darkness and uncertainty, and without fail, you will grope your way into that error which generates misery.

I am aware that it has been fashionable with certain sectarists, to decry the exercise of reason upon the subject of religion. But you should distrust all such exhortations. They are never resorted to except to support error and delusion—they are never brought forward but as a last resort, to chain mankind to doctrines and creeds that are passing away before the increasing light of Gospel truth. Reflect.—Suppose you were to comply with such instructions, and adopt the rule not to consult your reasoning faculties in regard to the subject of religion. Do you not perceive the degradation of such a condition? Do you not discover that you would be liable to adopt as truth, any absurdity, any wild vagary of the human imagination, however incongruous or monstrous? Your wisdom will dictate the propriety of avoiding a course so dishonorable to your high endowments. You will make it an invariable rule never to adopt a sentiment within your comprehension, that is not in perfect accordance with reason.

I would here caution you that there is an obvious and important distinction between a principle or fact that is *unreasonable*, and one that is *above* reason, or *beyond* the reach of your reasoning faculties. That the flowers of the field and

the trees of the forest, grow from the earth in a gradual progression, is *reasonable*—to maintain on the contrary, that they sprung forth at once, in full growth, and proportion, would be *unreasonable*—but to account for the whole process by which this phenomenon is produced—to understand the art by which nature paints the rose and the lily, in colors so beautiful and dazzling as far to surpass all man's imitative art—is *beyond* reason! Let these distinctions be kept in view, and applied in your religious investigations. That it must have required a Being possessing infinite intelligence, and omnipotent power, to create all those countless worlds and systems which are scattered through immensity of space, and to originate those laws by which their motions are guided with so much precision—is a *reasonable* proposition.—No sane mind can throw off this conviction. But whence that mighty Being came, the mode of his existence, and the manner of exercising his powers, are subjects entirely *above* our reason—*beyond* the utmost stretch of our limited capacities. Were these subjects audibly explained to us by an angel from on high, we could not comprehend them with our present feeble powers. But because our weak faculties can not grasp these topics, shall we revert to the other extreme, and declare that no God exists? Consistent, well-balanced minds do not reflect in this manner. The one would be to the same degree *unreasonable*, that the other

is above reason. It is your prerogative and your duty, to follow and adopt the conclusions of reason, as far as your faculties can ascend. But *there is a limit* which will bound its upward progress, and here your researches *must* cease—it is in vain to endeavor to penetrate beyond this bound—your every effort will be baffled. You will perceive before you an ocean without bounds—it is the ocean of Infinity! And although you can not fathom or measure that ocean, yet there is both pleasure and profit in lingering on its borders and gazing upon its vast extent—now and then allowing thought to take an adventurous flight out upon its bosom, to obtain such truths as may be within the reach of its feeble wing! But because you can not exceed this limit of the human intellect, should you doubt or disbelieve that which is reasonable, *within* your comprehension? The scholar who should contend that because he can not solve Euclid's problems, therefore he has reason to doubt that *two* added to *three*, make *five*, would be considered extremely ignorant! Does it not display equal inconsistency, to disbelieve one of the most reasonable and self-evident truths that ever appealed to the human mind—viz., the existence of an intelligent Creator—simply because the human faculties can not span infinity, and understand the mode of his being? Every discerning youth will at once perceive the absurdity of such a course, and avoid the rock upon which so many have foundered.

I deem it important again to warn you against the influence of *fear*. This debasing passion should not be permitted to exercise any control in your decisions upon religious sentiments. Fear was not made umpire of the mind, to decide between truth and error—for it can not possibly distinguish the one from the other. If you permit fear to usurp the throne of reason, and to reign with triumphant sway over the reflections and conclusions of the mind, you commit treason against your own nature, and enter into a bondage more grievous than the chains and stripes of bodily slavery. Give the mental reins into the hands of fear, and you will be driven into fallacies the most absurd, and errors the most pernicious. Never, therefore, allow fear to intermeddle with the decisions of your mind, for it is the criterion of brutes, and not of rational beings.

In forming your religious opinions, I can not too strongly urge upon your attention the importance of faithfully perusing the Scriptures of the Old and New Testaments. The volume of inspiration should be your constant companion. You should be perfectly familiar with its contents —with all its prominent precepts and doctrines.

In perusing the Scriptures, let plain, common sense be your guide in regard to their teachings. From the languages in which the Bible was originally written—from its frequent allusions to manners and customs, to sayings and maxims, to forms of government and the condition of nations,

as all these existed at the different and distant times when its several portions were penned—it is to be expected that allusions will occasionally be made in that book, which we can not now fully understand—and an understanding of which would, indeed, be of little avail. It should, therefore, be your object in perusing the word of God, to obtain a clear view of *the leading doctrines*, the great, general principles, which it inculcates. A little candid attention will satisfy you, that a perfect harmony exists throughout its pages—that there are certain important doctrines characterized by truth, wisdom and the purest benevolence, every where proclaimed in that blessed volume. And a comparison of the teachings of Nature with the prominent declarations of the Scriptures, will convince every enlightened mind that there is a perfect harmony between them, and that both have proceeded from the same source.

If you observe a passage of Scripture which, at first sight, would seem to contradict the leading principles proclaimed in the Scriptures, it should receive your earnest attention and a critical examination. You should be slow to admit o your own mind, that it is contradictory. Observe the connexion in which it is found—ascertain who was its author, and to whom it was written, and what were the circumstances of both parties—and learn the nature and bearing of the subject that is treated upon. If it contains words

of varying or of a disputed meaning, criticise those words; ascertain their origin, the manner in which they are used, and the meaning they are made to convey in other portions of the inspired writings. Consult the opinions of writers of different sects, in regard to its signification—and, in fine, let no measures within your power, be lacking, that will throw light upon the subject. If you faithfully pursue this course, with your minds open to conviction, you can become perfectly satisfied in regard to the teachings of every such passage—and you will also become perfectly assured that the sentiments of the Gospel of Jesus Christ, are characterized wholly by the purest philanthropy, and the most impartial love and kindness.

Frequent meditation upon the *character of God*, as revealed in the Scriptures and in the works of nature, is another valuable means of obtaining correct views of religion. The Bible declares that Jehovah possesses infinite wisdom, omnipotent power, and boundless and impartial goodness.—And nature in every part, in every operation, proclaims that its Author possesses the same characteristics. Christians of every sect unite in ascribing these attributes to Deity. Here, then, are settled, undisputed premises, from which you can proceed with satisfactory certainty, to draw conclusions respecting the purposes and dealings of God, in regard to man. To attribute any work or design to the Maker, which would contradict the existence or perfect influ-

ence of either of these attributes, would evidently be erroneous. No conclusion can be more certain than this.

Let these tests be applied to the design of Jehovah in creating man—evidently the most important subject that can engross the attention of human beings. To say that the Maker has formed an intelligent and sensitive being, with a determination or foreknowledge, that his existence should result in ceaseless wretchedness, would evidently be very erroneous; because it plainly impeaches the perfection of one of the most prominent attributes of God, viz. his goodness. Either, Deity is not impartially good, or he never formed man, for this destiny, or with a knowledge of its arrival. One of these sentiments must, therefore, be rejected by every consistent mind. You must either deny God's goodness, or deny that he formed his creatures, determining or knowing that ceaseless evil would be their fate. The two propositions can not exist together. Goodness would rather have influenced Jehovah not to create the being at all, if this terrific end could not be avoided. To declare that the Creator formed man for a good purpose, but that some unforseen accident, some unanticipated contingency transpired, contrary to the expectation and will of God, which plunges the creature into interminable wo, would plainly overthrow the wisdom, the foreknowledge and omnipercipience of Deity; and must, therefore, be erroneous. And to insist that

Jehovah has not power to prevent his creatures from experiencing this horrid doom, or has not power to carry into full and perfect execution all his plans for the benefit of man, is equally opposed to his omnipotence, and must be equally untrue. This is a legitimate course of reasoning, and you can properly and safely pursue it. The premises are universally acknowledged to be correct—the logic is plain and unimpeachable—and the conclusions as unavoidable and certain, as they are cheering to the kind and benevolent heart. Believe no sentiment,—however popular, or however strongly enforced by threats, or denunciations, or appeals to your fears,—that violates the legitimate influence of the wisdom, power, or goodness of God. Try every sentiment you may hear proclaimed, by these tests of the Creator's attributes. Whatever coincides with them, believe—whatever contradicts them, reject, as clearly erroneous.

Remember there is an *infinite* difference between allowing mankind to suffer the assaults of sin and evil, for a season, to terminate in their amendment, purity and happiness; and in permitting these foes to torment them endlessly! The former—illustrated in the case of Joseph and his brethren—is perfectly consistent with the purest benevolence and love, and would be approbated by angelic hosts and beatified spirits. But the latter is directly and forever opposed to every impulse of goodness, holiness and mercy; and were

it true, would enshroud heaven with everlasting mourning, and fill its celestial courts with weeping and lamentation. For, surely, nothing could more deeply afflict the pure and spotless denizens of a higher world, than an assurance that sin and wretchedness were to be forever perpetuated, and allowed to prey upon beings capable under proper influences and proper instruction, of equalling the angels, in holiness and love!

In measuring the benefits which men can expect to receive from God, especially in another life, let not the standard be man's worthiness—for that, alas! at best, can truly demand but little—but let the gifts of the Creator be measured by the *desire* and *capability* of the infinite Donor! He who has but little, can give but little to objects of charity; but he who has much—who has an infinity of resources at command—can rationally be expected to give in accordance to his boundless means.

There are two extremes relating to religion, into which you should sedulously avoid running, viz. infidelity and fanaticism. The one *rejects* the most *reasonable* propositions—the other *believes* the most *unreasonable*, when enforced by fear.—They form the extreme outposts of incredulity and credulity. Both indicate the weakness in which the human mind is sometimes permitted to exist, and both are unworthy rational beings.—Minds of such character, approximate to each other much nearer than is generally supposed.

Take off the restraint of *fear* from the fanatic, without enlightening the mind, and at one leap, he goes into infidelity. Bring the powerful impulse of fear to bear upon the skeptic, and he becomes the raging and illiberal fanatic! The sound, well-balanced mind, occupies the medium ground between these extremes. While it adopts all that is reasonable on every subject, it rejects every thing unreasonable, without permitting fear to influence its conclusions in the least. That medium ground, which is based upon the Gospel of Jesus Christ, every youth who would be saved from errors, degrading and distressing, should be cautious to occupy.

Has your mind become entangled in the dark, mystic web of the skeptic?—has your belief in the existence of a supreme, intelligent Creator, been for a moment shaken? Go out at evening, and gaze upon the bright stars of heaven. What beauty—what order—what harmony! All speeding with inconceivable velocity, in their vast circles, yet with no interference—no confusion. Reflect calmly on that Power—

> "———whose finger set aright.
> This exquisite machine, with all its wheels,
> Though intervolved, exact.———"

Could chance, or the operation of unintelligent laws, call into being all those mighty orbs, and clothe them with beauty, and arrange them in order? Could chance trace out their vast orbits, give them an impetus which no power less than

omnipotence can arrest, and originate those laws by which all their movements are guided and controlled? In your candid moments, when reason has the uncontrolled ascendancy, you can not bring your mind to this puerile conclusion. Examine critically, and understandingly, the argument which the poet draws from the starry heavens—

"————Much design
Is seen in all their motions, all their makes:
Design implies intelligence, and art:
That can't be from ourselves—or man; that art
Man scarce can comprehend, could man bestow?
Who, motion, foreign to the smallest grain,
Shot through masses of enormous weight?
Who bid brute matter's restive lump assume
Such various forms, and gave it wings to fly?
Has matter innate motion? Then each atom
Asserting its indisputable right
To dance, would form a universe of dust.
Has matter none? Then whence these glorious forms
And boundless flights, from shapeless, and reposed?
Has matter more than motion? Has it thought,
Judgment and genius? Is it deeply learned
In mathematics? Has it framed such laws,
Which, but to guess, a Newton made immortal?
If so, how each sage atom laughs at me,
Who think a clod inferior to a man?
If art to form, and counsel to conduct—
And that with greater, far, than human skill—
Resides not in each block—*a Godhead reigns!*
Grant then, invisible, eternal Mind;
That granted, all is solved.————"

When attempts are made to unsettle your confidence in the Gospel of Jesus Christ, see that you are not led astray by cavilling and sophistry,

on points of no importance. The skeptic himself, can not but acknowledge the great value of the moral precepts of the Gospel. He must admit, that to cause harmony, brotherly kindness and peace, to prevail throughout the habitations of man—to allow the human race to enjoy all the happiness of which they are capable in this world—all that is requisite, is the universal diffusion and the universal practice of the rules of moral conduct enjoined by the Saviour. Why, then, should they oppose the spread of a religion possessing these benign characteristics? Will it have a tendency to cause men to live in that virtuous and peaceful manner, so requisite to public welfare, by taking from them the volume that alone can lead them into such a course of life? Call upon the skeptic for a system of religion or morals, that has more valuable properties—that will have a greater tendency to make men virtuous, peaceful and happy—that will infuse brighter prospects or sweeter hopes into the mind, than that contained in the New Testament. And never forsake your adherence to the Gospel of the Redeemer, until that better system is put into your possession.*

* Females can not be too much on their guard against the assaults of skepticism. Nothing appears more unnatural and ahhorrent, than a female skeptic. It seems impossible that any woman can become so, who is aware of the actual influences of Christianity, and of the immense benefit it has conferred upon her sex. Is it inquired, what has Christianity done especially for woman? I answer—it found her sex degraded and debased—the slave

In regard to the authenticity of the New Testament, there is a short method of reasoning, that should have a satisfying influence upon your minds. That book could not have been written by wicked and deceitful men. It is impossible to conceive any rational motive that could influence *such* men to forge a volume, which, in every line, deeply condemns their own conduct, and holds them up to the reprehension of their fellow-beings. What could induce bad, corrupt men, to

of man—viewed as only fitted to abide his bidding and subserve his pleasures. From this low estate, Christianity has raised woman up to an equality with the other sex, in a moral and mental point of view—it has made her the companion of man, instead of his slave—and enabled her to become the sharer of his joys, his triumphs, and his acquirements. All the moral and intellectual advantages that females enjoy in Christian lands, above the members of the same sex in savage and ignorant nations, have been procured solely through the ameliorating and heavenly influences of the Gospel of Jesus Christ! Look abroad over the earth. Wherever Christianity sheds its benign light, females are elevated, improved, respected and honored—wherever Christianity *is not known*, there they continue the degraded, wretched servants of man! Surely, then, females who are swayed by the principles of propriety and self-respect—who desire their sex to maintain the elevated station they now occupy—who would have their rights, their virtues respected, and their mental and moral capabilities appreciated and improved —will not assist in destroying that beautiful system of Christianity, which has given them this elevation, and which alone supports it. Neither will they give their assistance or countenance to those who are engaged in this blind and mad work of destruction. At least no female will pursue this suicidal policy, but she who prefers abasement, slavery and infamy, to virtue, dignity and an honorable equality with man—but she who chooses the darkness, ignorance, and the licentiousness of barbarism, to the light, elevation and modesty of civilization.

compose a book containing the most perfect code of morals of which the human mind can conceive? Could such men have written such a volume? No. The New Testament must have been written, then, by men of virtue and integrity—men who felt the *value* of its instructions. And certainly men of this character would not deliberately pen what they knew to be false! Thus the very existence of the New Testament among us, is one of the most convincing proofs of its truth.*

* There are two works lately published upon the evidences of Christianity, which I would especially recommend to youth, as of immense value, viz.—"An Argument for Christianity," by I. D. Williamson, and "Christianity against Infidelity," by T. B. Thayer.

CHAPTER XI.

TREATMENT OF RELIGIOUS ERROR.

Mankind have been created with powers of mind, so diversified, that the variety of opinions upon subjects relating to religion, is not a matter of astonishment. It would be far more surprising, when we reflect upon the various degrees of knowledge possessed by mankind, were they all to entertain precisely the same views. This disparity of opinion existing, I deem it of some importance to make a few suggestions, in regard to the treatment of those who differ from you in religious sentiment.

In the first place, let it be remembered, that by the law of nature, others have the same unalienable right to differ from you in opinion, that you have to dissent from them. And in this land of religious freedom, the liberty of entertaining and defending such religious sentiments as they deem proper, without injury to their rights, privileges or immunities, is guarantied to all its citizens.

It is both proper and necessary that you should observe the letter and spirit of these natural and political laws—they should form the basis upon which you found the principles of your emotions and actions towards your religious opposers.—Never, therefore, disparage, despise, ill-treat, or calumniate any of your fellow-beings, on account of their religious views, if you have reason to believe that they are sincere. Such conduct violates the principles of equity and uprightness, and those who are guilty of it, have no just claims to manhood or Christianity. *Hypocrisy* of every form and feature, it is your duty to despise and discountenance, in a decided and proper manner—but *sincerity*, however absurd its object, should ever be respected.

Withhold not the name of *Christian*, from any sect who believe in the Gospel of Jesus Christ. This concession is called for by truth, and by that charity and urbanity which denominations, believing in the same God, the same Saviour, and the same Bible, should ever exhibit towards each other. And it is an incentive to this practice, and a pleasing reflection, that in every class of professing Christians, there are many—very many—who possess the true spirit of Christ.

Avoid also attributing to any sect, doctrines or principles which they deny. They should be allowed to possess the right—which you claim for yourself—of stating their own sentiments, and the grounds upon which they rest them—and for

these sentiments, and none other, should they be held accountable.

Never judge of the character of a whole sect, or of the influence of its doctrines, by the conduct of a few of its adherents. From the imperfections of human nature, all are liable to err, although possessing the purest principles. Even the chief of the disciples of Christ once denied his Master. Judge of every man's character, by his own personal conduct, and not by the conduct of another. And decide upon the influence of doctrines by their general effects upon their believers.

It is a natural and laudable wish, to induce others to adopt our peculiar religious opinions, but to accomplish this end, certain precautions must be observed. You must avoid ridiculing those whose views you would change. This is a favorite measure with many public advocates of religion; but they who resort to it, are not the most successful in winning adherents to their doctrines. Ridicule is a dangerous weapon—it is a two-edged sword, and can be wielded as skilfully by the advocate of error, as by him who would build up truth. Ridicule seldom reaches the judgment to convince it of error; but it invariably wounds the feelings and upholds the prejudices of those against whom it is levelled. It is one thing, to expose the fallacies of erroneous sentiments in a plain, candid and forcible manner, but another, and different thing, to ridicule those

who are so unfortunate as to entertain them. By pursuing the former course, you can hope to succeed in changing the opinions of those you address; but if you fail, you can not be successful in any case by adopting the latter.

When speaking *to* religious opposers, or *of* them, never indulge in harsh epithets. Instead of saying that people are "liars," or "fools" or "destitute of common sense," it is much more polite and Christian-like, to say simply, that they are, or may be mistaken. "No person was ever reclaimed from error, by being insulted or reproached." Harsh epithets can not convince an individual of the falsity of his opinions; but they can, and will arouse his anger, steel him against conviction, and confirm him in his errors.

In all religious discussions, whether public or private, never display ill-temper. This would be improper—it would exhibit a lack of courtesy and of a Christian spirit—and it would give an opposer a decided advantage over you. To give reason and judgment that full sway which is so requisite in controversy, the passions should be kept in entire subjection.

In a mixed company, of whom any are strangers to you, be cautious of what you say in regard to sentiments which you deem to be erroneous. These sentiments may be believed by some in your presence; and a harsh word or an ungenerous epithet, may not only prejudice them against yourself, but also against the sect to which you

belong and the doctrine you profess—and this too, to an extent which it would be difficult to overcome, even by the power of truth.

In all your conversation and intercourse with those of different religious sentiments—in all your efforts to convince them of their errors—let your manner be characterized by gentleness, kindness and the most friendly emotions. Too much care and attention can not be bestowed on this subject. Indicate by your spirit and conduct, that you respect and love *them*, whatever you may think of their errors—let them perceive that you are interested in their welfare, and that you only desire to change their views, that you may enhance their happiness. I care not how strong are the arguments you call to your aid, if they are but clothed in the language of kindness and respect.—Kindness has an influence in convincing opposers, ten thousand times more powerful than sarcasm, ridicule or contempt. There was much true philosophy in the remark of the little girl. She was asked—"how is it that every body loves you?" "I don't know," she replied, "except it is because I love every body." This was the real secret. An emotion of kindness evinced towards those whom you would affect, will invariably awaken a similar feeling in their bosoms towards you. The icy bulwarks of prejudice can be melted down by the warm rays of love and friendship—and reasonable, well-applied arguments, can then do their work effectually in eradicating error. In

fine, in this respect, as in all others, follow implicitly the Saviour's golden rule—"Do unto others, as ye would that others should do unto you."

It may be proper to add here, a few hints in regard to the time and place of manifesting your peculiar religious views. There are some people who are in the constant habit of obtruding their sentiments upon the notice of others. At home or abroad—in the stage-coach, the steamboat, the bar-room or the street—they are ever proclaiming and insisting upon the peculiarities of their doctrines, for the purpose of raising a flame of controversy. I do not say this of any one sect—for, there are, undoubtedly, those in all denominations, who are amenable to this charge. The practice is exceedingly unpleasant, as well as ungentlemanly. Circumstances and occasions may frequently occur, wherein it is more proper to remain silent, than to urge your religious tenets. You can all conceive of such cases. I am far from desiring you to cover up, or in any way conceal your sentiments, when it is proper to express them. I would rather urge you firmly and fearlessly to declare and maintain your opinions, whenever such a course is distinctly called for. But I would have you exercise prudence as to the time, place and circumstances. Your good sense and the rules of propriety, will dictate when it would be proper or improper—polite or rude—to express your religious views, and enter into a controversy to maintain them. It may be proper to

do so in all those public places above enumerated, under very peculiar circumstances—but such instances are exceedingly rare. I repeat, let prudence and judgment be your guides in relation to this subject, and you will hardly err.

A VOICE TO YOUNG MEN.

CHAPTER I.

INTRODUCTION.

The station in society occupied by young men, is one of commanding importance and deep responsibility. In the course of nature and by the usages of mankind, to those who are now *young men*, must soon be committed in trust, under Providence, all the important interests of community. If the institutions of our country—its civil and religious freedom—the numerous advantages and facilities which it affords for the improvement of mankind in useful knowledge—are to be preserved and perpetuated, it must be mainly through their exertions. Upon their arm the nation depends to repel the foreign foe, and to quell the spirit of domestic discord. They will soon compose our legislative and other deliberative councils. It will speedily devolve upon them to enact laws and to execute them. In fine, ere long, they must give tone to our national voice and national character. When the infamous Cataline conspired to wrest from Rome her liberties, his first

effort was to corrupt the young men; well knowing that when they became ripe for misrule, the work of desecrating the altar of Liberty, could easily be accomplished. And true it is, that as the young men of a nation are enlightened and virtuous, or corrupt and ignorant, so are the prospects of its future prosperity, or of its speedy overthrow and ruin. How necessary that young men should become aware of the important responsibilities resting upon them, and of the necessity of qualifying themselves to discharge them faithfully?

The condition of young men, in regard to their future character, is much more perilous than that of the other sex. Being brought by their occupations, in frequent contact with the unprincipled and profligate, they are subject to influences extremely deleterious, and to temptations of a seducing and dangerous character. Absorbed in the pursuits for pleasure, or in the strife for wealth or fame, they are liable to be led into a carelessness as to the means employed to secure their ends. Blindfolded by passion, interest, or a thirst for enjoyment, thousands rush headlong into those vicious practices that plunge their votaries into the deep vortex of wretchedness. And yet there is a *safe* path, open for all to pursue, which will most certainly lead to respectability, enjoyment and peace—a path which none ever yet followed, without escaping many of the evils of life, and experiencing a prosperity, and an amount of hap-

piness which are wanting to all who pursue a contrary course.

Young men, will you listen, while I endeavor to point out that path, and lay before you some of the inducements which call upon you to walk therein? While I may not have time or space to go over the whole ground pertaining to your duty and interests, still I will engage to bring forward motives sufficiently powerful to induce every wise and discreet young man, to be cautious and watchful, as to the measures he adopts to secure prosperity and enjoyment. Your attention is first solicited to—

THE SELECTION OF COMPANIONS.

Man is by nature a social being. He delights to mingle with his race, and to interchange sentiments and offices of friendship and kindness.—This disposition is peculiarly evinced by the young. Every young man selects some one or more of those who are of his rank and condition, to become his companions or associates. At every opportunity, he seeks their company, to find that enjoyment which he supposes he would fail to obtain by mingling with others.

The influence exercised by the companions with whom you intimately associate, will be powerful and enduring. "Show me your company, and I will show you your character," is an old adage and true. The character of the associates with whom you mingle, will evince to a good de-

gree, your inclinations, habits and principles.—Young men often are not aware, how sensibly their reputation is influenced by their companions. Do you associate with the vicious, the profligate, the intemperate? You must not be surprised if community attribute to you, propensities of a like character. What other conclusion can they draw? You never prefer the company of one man to that of another, without there is something more pleasing to you in his habits or principles. If you prefer the society of the ignorant and corrupt, to that of the enlightened and virtuous, there is no indication more certain, that your inclinations and tastes tend more powerfully to the characteristics of the former, than to those of the latter. However dissimilar, at first, may be your tastes, habits and principles, by mingling constantly in the company of certain individuals, you insensibly, yet unavoidably, lose your distinctive characteristics, and absorb theirs. As the stream always partakes of the qualities of the soil through which it runs, so the principles and habits of youth, become invariably tinctured by the character of the company in which they mingle.

Great caution, therefore, is necessary in regard to your associates. You should not view this as a subject unworthy a thought or an exertion.—From among your acquaintance, you should *select* those with whom you would associate. And in this choice, let wisdom and discretion be your

guides. Remember that you are creatures of imitation, and that the force of example is immense, in forming your character. If you err in your selections—or if, from choice, you associate with the profligate and debased—your condition is truly critical. Allowing that your character at the commencement of the intimacy, is much better than theirs, how long can it remain so? It is next to impossible for you to raise them to your elevation in worth, were you disposed so to do.—But the effect of your intercourse with them, will be the reverse. You will be debased to their level—you will become saturated with their evil propensities—you will imitate their vicious practices—be wedded to their corruptions, and finally, will be led into the degradation and ruin which is the certain result of dissipation and crime.

By associating with the vicious, you assume their character, are weighed by their worth, and esteemed by their value, in the eyes of community. You probably recollect the story of the dog Tray, and of the difficulties that befel him, though innocent, from mingling in bad company. That fable is more frequently enacted in real life, than many would suppose. But young men do not often become rid of evil companions, at as cheap a rate as poor Tray. At the expense of one flogging he abandoned the gang forever.—But although youth experience many evil consequences from their corrupt associates, yet it too frequently happens, that they become so tinctured

with the love of low and vicious company, and their sinful practices, that again and again do they return smarting to their embrace. Strong and more strong grow the chains that bind them to the servitude of evil desires. Vices upon which they first looked with horror, gradually become less repulsive in their appearance, until they finally fall helpless and entirely into the slavery of their grasp.

When once you embrace the company of the profligate, it will be difficult to dissever the connexion. They will exert every effort to induce you to continue in bondage with them. All exertion on your part to reform, will be met by their combined ridicule and opposition. This, added to the strong chains of sinful habits, will render your return to virtue, a work of extreme difficulty. Thus by selecting vicious companions, there will be an hundred chances to one, against your reformation, your success in business, or your obtaining a respectable character—but the great probability is, that you will experience the fate predicted by the wise man—"the companion of fools shall be destroyed." You should believe it as an immutable truth, that by becoming the companion of the foolish and corrupt, you will eventually lose your virtuous and upright principles, and with them will be destroyed health, reputation, peace and happiness!

With these dangers visibly before them, young men of discretion and forethought, will perceive

the necessity of selecting such associates only, as are virtuous and intelligent. In making your choice, you should not be influenced by outward show, or circumstance; by pride, or fashion, or popularity—you should not be influenced so much by condition, as by the qualification. The real difference in the value of men, arises not from their circumstances, but in superiority of mind, purity of morals, and amiability of disposition.—All are worthy to become your associates who are virtuous, amiable and intelligent. Such choose, and none others.

By mingling and associating with people of these qualifications, you can not fail of being highly benefited. Your natural propensity of imitation—the influence of their conversation, habits, manners and general demeanor—all become powerful causes operating upon your character and forming it to virtue and usefulness. In the presence of such individuals, all incentives to vice will be wanting—virtue, religion and useful knowledge will appear in their true and lovely forms—and trains of thought, action and habit, will be laid, that will lead to the most valuable results. An intimacy with people of good character, will elevate you in the estimation of society. Their virtues, to a considerable extent, will be considered yours. Confidence will be reposed in you—assistance rendered you—and the good wishes of your fellow-beings will rest upon you. In fine, the benefits flowing from the choice

of virtuous and enlightened associates, are all the reverse of the evils growing out of a selection of those who are vicious.

Be cautious to avoid deception in this matter. Gay, sociable, pleasant manners, are not always the indication of a pure heart, or of virtuous principles. Beneath an agreeable exterior, often lurk low, vulgar tastes, vicious propensities and profligate habits. Become the associate of no one with whose character you are not fully acquainted. Form no intimacies, and allow none until you are perfectly satisfied upon this point. This is the only safe course you can adopt.

Listen cheerfully to the advice of parents and guardians, in regard to your associates. By their superior experience and wisdom, they possess a clearer insight into human character than you can have obtained; and they are enabled to look beyond the exterior appearance and accomplishments, and comprehend to a good degree, the real character of youth. Their counsel will be of essential benefit in aiding you to avoid the companionship of the vicious, and in selecting for your intimacies, those whose example will be of a virtuous and salutary character.

CHAPTER II.

TEMPTATIONS.

THERE are many vicious practices which, arrayed in deceitful garbs, present themselves to young men, and frequently allure them to ruin. These temptations throng around the young in their most alluring forms, and invite them to participate in what they would cause you to believe are their enjoyments. But, young men, *beware of them—beware!* Although they appear before you in the garb of friendship—although they address you in sweet and fascinating tones—yet, in reality, they are your foes—your most bitter, fatal, deadly enemies! They come to you under the specious pretence of improving your condition, of affording you enjoyment, of leading you into those fair and beautiful fields of pleasure, which are spread out invitingly before you. But, mark me! all their pretences are false—all their promises are baseless and empty—and those gorgeous pictures which they so vividly paint to your glowing imagination, are as illusory and vain, as the fleet-

ing visions of the midnight dream. In their every attempt to bestow enjoyment upon you, their highest success can be but a fitful excitement, which will inflict a real sting, a real poison, to your true happiness and peace. Were these temptations to present themselves in their true colors—were their real features visible—youth would reject them instantly.

> "Vice is a monster of so frightful mein,
> As, to be hated, needs but to be seen."

When vice is seen in its real nature and results, it is universally hated. It is only by the disguise which temptations assume, the tinsel trappings with which they conceal their hideous features, that they are enabled to deceive any. When young men see these temptations in the grosser aspects they assume to their confirmed victims, or discover their ulterior and certain results, they start back with disgust and horror. The youth who beholds the drunkard rolling in the mire, and hears his children cry for bread—or sees the profligate bloated with disease, or the thief in prison, or the murderer upon the gallows—has no inclination to be degraded to these conditions; and has no apprehension that such will ever be his circumstances. And such, indeed, would never be his condition, were he but considerately to trace these disastrous results back to their real origin. But herein lies the danger of youth. It is difficult to convince the young men, that harmless temptations, as he imagines them, which are so

pleasing and enticing to his imagination, are the cause of so much pain, and wretchedness, and ruin. I beseech all candid young men to be consistent upon this subject. If you would know the real effect of giving way to early, and even trivial temptations, go and question the miserable victims of vice. Amid groans of anguish and unavailing regrets, they will trace to you the history of their career, recorded in the annals of infamy and shame. They will lead you back, step by step, the downward road they pursued. They will assure you, that the vices which eventually plunged them into ruin, presented themselves to their view, in youth, in the same pleasing colors, with the same harmless, inoffensive air, that they now appear to you. They believed these lying, deceitful appearances—they followed the gilded shadows—they plunged deep into the vortex of misnamed pleasure, and, ere long, they awoke involved in the severest anguish and despair!

Young men, will you not take warning by the living records of crime, which are every where scattered around? Will you wisely scrutinize the temptations that beset you, and perceive their ruinous effects, and withstand them? Or will you give way to their fascinations, and recklessly rush onward in the foolhardy career, run by so many of your race, to awaken to the same degradation and anguish? Be not so vain as to flatter yourself that you can indulge in sinful practices, and avoid those dreadful consequences which

they have invariably entailed upon all who have been guilty of them. By what reasonable rule can you calculate that the laws of God, of nature, and of man, will change their mode of operation, and relent in their principles and exactions, in your behalf, when, to all others they are undeviatingly and rigidly certain? Indulge not, for a moment, these ignorant suppositions. Like causes must produce like effects. If by giving way to early temptations, others have rapidly become involved in wretchedness and ruin as you well know, the same fate unavoidably awaits you, if you imitate their example.

I will briefly notice a few of the temptations by which young men are liable to be beset.

Gambling is a temptation to which young men are exposed. This practice is unjust. It is unjust to take the property of another, without returning a proper equivalent therefor—it amounts to robbery; this the gamester does. Gambling is unlawful. No just law can sanction or tolerate it. Laws were passed against it, as early as the reign of Queen Anne, of England. And from that period to the present, in all well regulated communities, this practice has been forbidden by law. It is an unprofitable occupation. "It is certain," says Locke, "that gaming leaves no satisfaction behind it, to those who reflect when it is over; and it no way profits either body or mind. As to their estates, if it strike so deep as to concern them, it is a *trade*, then, and not a

recreation, wherein few thrive; and, at best, a thriving gamester has but a poor trade of it, who fills his pockets at the price of his reputation."

Gambling is opposed to industry. Those who occasionally win sums of money by the turn of a card, or the throw of a die, soon acquire a distaste to the slower routine of acquiring property by industrious occupation. It begets in them a feverish desire to become wealthy in a moment, which spurns a more tardy yet surer process.

Gambling is ruinous in all its tendencies and consequences. It is ruinous to character. The gamester is despised by the virtuous and enlightened, and suspected even by his associates. To be connected with him, or to associate with him, is a disgrace, and his society is shunned by all those who would be considered respectable. He is distrusted by all; for it is consistently deemed probable, that he who will filch from another his lawful property, at the gaming table, will not hesitate to take any other measures, however vicious or unlawful, to accomplish the same object. It is ruinous to morals. Its tendencies are to blunt the sensibilities as to those nice distinctions of right and wrong, so necessary to preserve purity of morals. The gamester soon loses all regard for truth, honesty and candor, and is compelled to resort to falsehood and deception to obtain his object. This pernicious practice is the fruitful source of every conceivable vice and crime. Its natural fruit is theft, robbery, murder,

suicide, forgery, perjury, intemperance, and every species of licentiousness and sin. Gambling is ruinous to property. How many are reduced by it from affluence to poverty—how many with the imbecility of idiots, throw away, in a single night, the earnings of years of industry! The gamester can make no safe calculations as to property. He may possess a fortune this year, and the next, be clothed in the beggar's rags. The chances that the latter will be his condition, are vastly the most numerous. Where one gamester dies in affluence, a thousand end their days in poverty.

This vice is probably carried to a greater excess in France than in any other country; and there its true effects are discovered. Its wretched victims are bound in slavery to its fascinations, until stripped of all their possessions; and then, in the phrenzied moment of despair, terminate their existence by suicide, or commit some desperate act which sends them to the prison, and perhaps the guillotine.

I warn young men to avoid this vice as they value life, character and contentment. Of all miserable mortals, the gambler is among the most wretched. His mind is constantly stretched upon the rack of uncertainty, and filled with the most fearful forebodings. Avoid a company of gamblers, as you would a den of thieves. Look upon the gaming-table as the door which leads to certain disgrace, poverty and wo!

Intemperance, is another temptation that assails young men. The evils of this vice, are now so frequently and ably elucidated, that a few remarks from me can only be necessary. The fatal effects of intemperance, are written out in pictures horridly true and vivid, in every town and hamlet throughout our country. Broken fortunes, blasted anticipations, ruined health, disgrace, hunger, want, and suffering in every shape, are the prolific fruits of this wretched habit.

Young men, have you any desire to be involved in these miserable circumstances?—do you wish for degradation and want? I anticipate your reply. You start back with horror, and cry "No! God forbid!" And how do you expect to avoid them? By following in precisely the same path that involved others in their toils?—by imitating that sot who in youth drank whenever occasion offered? Your good sense will dictate the danger of such a course. There is one *infallible* rule—and but one—by following which, every young man may be certain of avoiding intemperance, and all the long catalogue of evils that invariably follow in its train—and that is, to abstain *entirely* from all drinks, as a beverage, that possess power to intoxicate, in all places, and under every circumstance. *This is your only safe-guard!* Observe this rule faithfully, and you are safe—you are entirely beyond the reach of the monster intemperance, and its dreadful consequences. But break over this rule, however slightly, and

you are exposed to great danger. If you become what is called "the temperate drinker"—if you indulge occasionally in the intoxicating draught—you have fairly set out on the high road to intemperance; you have overstepped the only line of perfect safety, and have no assurance, no guaranty, that you will not become a miserable, degraded sot! "But cannot I govern and restrain myself within the bounds of moderation?" says the temperate drinker. This is precisely the question asked by every drunkard, while yet drinking but temperately; and the answer can be read in the bloated visage, broken constitution, and ruined character—in the poverty, and want, and rags of their wretched families! Although all temperate drinkers do not become habitual drunkards, yet is quite certain that no man can become intemperate, without first being a moderate drinker. Intemperance is not the work of a moment. Every drunkard in the land, was first a temperate drinker; and he then felt as certain that he would never become the beastly slave of intoxication, as the most confident youth who reads these lines. But of what avail was his confidence? While he yet felt strong in his own power of restraint and resistance, habit was insidiously winding its massive chains around him, binding all his noble, and manly, and god-like powers in servitude, and, ere long, he sunk the willing slave of one of the most cruel task-masters that ever scourged the human race! Young

man, listen to me! and if to any thing in these chapters you give heed, I pray you follow the advice I now enjoin upon you. Adopt it as one of the inflexible principles of your conduct, to avoid partaking the inebriating draught,* under any circumstances whatever! Then you are *perfectly secure.* But, I repeat, take any other course, and you at once become liable to all the horrors of intemperance. In avoiding an admitted evil of immense magnitude, why not take the *safe* and *certain* path, rather than the one that is *unsafe* and *uncertain?*

Avoid, also, as far as possible, the haunts of intemperance, and the company of the habitual drinkers of intoxicating liquor, lest you become ensnared by their evil examples. You should give no countenance to the custom of partaking of intoxicating drinks, even moderately; but should bring both your example and influence to bear against a practice so fraught with evil.

Dishonesty is another temptation that besets the pathway of young men. The desire for wealth becomes, in many, so absorbing and uncontrolled, that they violate all justice, honesty and virtue, to gratify it. In your business transactions, many temptations will beset you to defraud your neighbor of that which is honestly his. These temptations you must summon all your

* Except where administered as a medicine in case of sickness.

energies to withstand. Adopt it as your motto through life, to "render unto all their just dues." There never was a maxim more true, than that "honesty is the best policy." It should be engraven deeply upon the heart of every young man. Whenever temptations to be fraudulent arise, let them be repelled by the truth of this saying. Let it accompany and guide you, and it will keep you in the path of rectitude, respectability and peace. In being dishonest, you may, in some cases, obtain more property than you otherwise would. But remember that every farthing you secure in this dishonorable manner, instead of making you more wealthy, detracts just so much from your real riches—from your available means to make yourself happy. Dishonesty, however much it may increase your wealth, will make you poorer in character, poorer in peace, and in every real essential to human enjoyment. True happiness consists in a peaceful and contented mind; and he who possesses these requisites to the highest degree, is, indeed, the wealthiest man! Can ill gotten riches bestow this enjoyment? As well may you take coals of fire in your bosom, and not be burned. Be cautious to have all your dealings characterized by strict honesty and integrity, and your satisfaction and "peace shall be as a river."

Another temptation is described in the fifth chapter of Proverbs. Let every young man read that chapter. Its declarations are words of truth

and soberness. Let them be believed and adhered to, and never permitted to escape from your memory. So shall you be saved from deep degradation and wo.

These are a few of the many temptations which beset young men. Guard against them as deadly foes to your happiness. Remember that vices assault the young in gangs. Admit one vice, and it will exert all its influence to make way for another, and another—increasing in strength as they multiply in numbers, until you fall a prey to every species of iniquity :

> "The first crime pass'd, compels us into more,
> And guilt grows fate, that was but choice before."

"With many persons," says D'Argonne, "the early age of life is passed in sowing in their minds the vices that are most suitable to their inclinations ; and the middle age goes on in nourishing and maturing these vices ; and the last age concludes in gathering in pain and anguish, the bitter fruit of these wretched seeds." The only safe method to prevent reaping this wretched crop n old age, is to avoid sowing the seed in youth. .et the seed you now plant in the moral soil, be emperance, honesty and virtue, and in advanced ears, they will afford you a harvest of respectability and ease.

CHAPTER III.

THE HABITS.

HABIT is the cherishing of certain emotions and the practicing of certain actions, until they become a second nature. It has justly been said that "man is a bundle of habits." From early infancy to mature manhood, he is forming habits which will more or less influence his enjoyments through life. Youth, in this respect, is a most important period. When the young man has arrived at years of reflection, and has become capable of meditating seriously on his future plans, then is the favorable time, when the mind is still tender and pliable, to correct improper habits formed in childhood, and to lay the foundation for those useful ones, that will tend greatly to his future prosperity.

That it is all-important for young men to look well to the habits they are now forming, is a position so evident, that little exertion is necessary to establish it. What enabled Franklin, the poor printer-boy, to arrive to an eminence which none in modern ages have surpassed? It was the

acquisition in his youth, of habits of industry, economy, perseverance, and patient research. Why does one man ascend from obscurity and indigence to fame and wealth, despite all obstructions, while another commences life surrounded by every advantage that riches and influential friends can bestow, and yet sinks into insignificance and poverty! This diversity is mainly caused by the difference in the formation of their habits. The one depended upon his own powers and exertions, and laid the foundation of his prosperity, by acquiring industrious, persevering, and economical habits—the other, relying upon his expected wealth or influential friends, failed to qualify himself for any useful avocation, and loaded himself with habits of indolence, carelessness, and prodigality.

Young men can cause their habits to become of whatever character they resolve. Firmly determine to be frugal, industrious, and temperate, and you easily become so. A Cesar, a Napoleon, a Washington, a Cicero, a Canning, a Brougham, a Wirt, could never have arrived at their celebrity, had they not framed the outlines of their career in youth, and formed habits which enabled them to fill up these outlines with so much success. Youthful habits, as was remarked in the preceding chapter, are the seed of a crop which must be reaped in after life. If your seed be of the true kind—if you obtain habits of activity, perseverance, and economy—your crop

will be bountiful and gratifying. But if your habits be the reverse, your harvest will be of a corresponding character.

"Habits are easily formed—especially such as are bad; and what to-day seems to be a small affair, will soon become fixed, and hold you with the strength of a cable. That same cable, you will recollect, is formed by spinning and twisting one thread at a time; but when once completed, the proudest ship turns her head towards it, and acknowledges her subjection to its power. Habits of some kind will be formed by every youth. He will have a particular course, in which his time, his employments, his thoughts and feelings will run. Good or bad, these habits soon become a part of himself, and a kind of social nature. Who does not know, that the old man who has occupied a particular corner of the old fire-place, in the old house, for sixty years, may be rendered wretched by a change? Who has not read of the release of the aged prisoner of the Bastile, who entreated that he might again return to his gloomy dungeon, because his habits there formed were so strong that his nature threatened to sink under the attempt to break them up? You will probably find no man of forty, who has not habits which he laments, which mar his usefulness, but which are so inwoven with his very being, that he cannot break through them. At least he has not the courage to try."*

*Student's Manual.

In order to be useful to yourself and your fellow-beings, it is necessary that you enter upon some profession or occupation. Even the most wealthy, should not be without a definite calling. Riches the most immense, often "take wings and fly away"--and when he who is thus dispossessed of them, is without an occupation, his condition in such circumstances, is truly deplorable. The occupation or profession, should be chosen in accordance with the abilities, taste, and circumstances of each individual—remembering that all honest and useful employments are alike honorable. It is, however, far better to be a good mechanic or agriculturist, than a poor professional man—it is more desirable to be in the respectable class of the former, than in the lowest grades of the latter.

The habits necessary to insure success and respectability, are many. I will enumerate a few of the most prominent.

Industry is one of the most necessary and useful of the habits. Says St. Paul--"This we commanded you, that if any would not work, neither should he eat." It is the first law of our nature, that every true comfort we enjoy, must be purchased by exertion. And it is a law equally well established, that all well directed industry, shall receive an ample remuneration in health and vigor. Of all habits that fetter human powers, *indolence* is the most unmanly and debasing. Every thing around you--the earth, air and wa-

ter—the insect, fowl and beast—all exhibit untiring industry, and cry out "shame!" against the human being who will suffer his capabilities to stagnate in the sluggish pool of indolence. Of what value is an indolent man to himself or the world? He is good for nothing, and worse than useless—is a burthen to himself and a pest to society, and those connected with him. He can not be said to exist—he but vegetates, as the weed of the garden; and as the weed, he is disrespected through life, and at death is forgotten!

"Go to the ant, thou sluggard: consider her ways and be wise." This little insect furnishes a useful lesson to every man of indolence. With a prudent foresight, she industriously "provideth her meat in the summer, and gathereth her food in the harvest." And when the snows and frosts of Winter arrive, they find her fully provided with comforts to sustain her until the return of Spring. But the indolent man has even less wisdom and foresight than the ant. With him the future is all unprovided for; and in an unexpected hour, want, as an armed man, seizes him in its bony embrace! As a punishment, God has entailed sickness, imbecility, unhappiness, and premature death, on the indolent. For what purpose were our bodies supplied with joints, sinews, and muscles, but to be exerted in industrious occupation?

The benefits arising from habits of industry, are numerous. Industry is the most fruitful

source of that highest of bodily enjoyments, *health.* A due exercise of the bodily and mental functions, are prolific sources of earthly happiness. Activity opens streams of enjoyment, that would otherwise be clogged by indolence, and generate discontent and pain. Let the truth settle deep into every mind, that health can not long be enjoyed without industry. It would minister far more to the enjoyment of the man of wealth, to go out with the sturdy woodsman, and make the forest resound with the blows of his axe, or to engage in some other stirring avocation, than recline into the Delilahan lap of luxury, to be shorn of his strength and energy, and to resort to nostrums to support a constitution filled by indolence with the prolific seeds of disease! It is a good proverb, that "we had better *wear* out than *rust* out." For this wearing out, as it is termed, is indeed the prolonging of life and health; but rusting out is a living death. To secure health, individuals of sedentary occupation, should labor or exercise more or less, every day, in the open air.* The correctness of this rule is constantly becoming more and more apparent. "Pray, of what did your brother die?" said the Marquis of Spinola to Sir Horace Vere. "He died, Sir," replied he, "of having *nothing to do.*" "Alas, Sir," said Spinola, "that is enough to kill any general of us all." The Turks have a proverb,

* See Combe on the Constitution of man—chap. ii: sec. 7.

that "a busy man is troubled with but one devil; but the idle man, with a thousand."

Industry is one of the most certain means of obtaining wealth. Although all industrious men do not become wealthy, yet comparatively few ever arose from indigence to wealth, without this qualification. And in this land of equality, it is the only safe basis upon which to rest your anticipations of acquiring property. Making some "lucky hit," by which a fortune is acquired at once, is a chance that occurs but to a small number; and if you wait in indolence for such an opportunity, you will undoubtedly pass through life in poverty. The greater proportion of the wealthy in this country, acquired their property by assiduous industry. And I repeat, that this is the only proper resource upon which to depend to acquire riches. Industry ranks among the best recommendations a young man can possess. He who has this qualification, can not want for employment, assistance, or friends. The *industrious* youth, whose other habits are good, will always be respected, patronized and encouraged. But indolence, even though connected with many good habits, invariably inspires disrespect and disgust.

Let every young man, then, firmly resolve to establish a habit of industry. With it, he can rationally hope to be almost every thing great and good—to obtain every thing proper, and to enjoy every thing consistent with virtue and

propriety. But without it, even though he may inherit wealth, he can rationally anticipate nothing but ill health, abasement and wretchedness.

Perseverance, is another habit which young men should acquire.—This habit must be long cultivated, before it can be fully obtained. Parents should be aware that a training for it, can profitably be commenced even in childhood. In his infantile undertakings, the child can be influenced to persevere until his designs are accomplished. And in all the doings of youth, pains should be taken to induce them to avoid fickleness of purpose, and to infuse into their minds, a spirit of unwearied perseverance. This will soon grow into a habit, the beneficial influences of which will be realized through life.

A habit of perseverance well adhered to, will accomplish the most surprising results. Through its influence, Napoleon was enabled to scale "the cloud-clapped Alps"—Franklin to become one of the eminent philosophers of the world—and Clinton to accomplish one of the most splendid projects of modern ages. The beautiful islands of the Pacific are but immense coral reefs, raised from unknown depths, by the perseverance of minute insects, who carry but one grain of sand at a time. It is related of the celebrated conqueror, Timour the Tartar, that upon an occasion of adverse fortune, he was compelled to secrete himself from his pursuers in a ruined building.—While in this condition, as he was

ruminating upon his ill fortune, he espied an ant, sedulously engaged in efforts to carry a kernel of grain, larger than itself, up a high wall. For a long time its efforts were unavailing. Still at every defeat, would it renew its exertions with unabated energy and perseverance. Sixty-nine times did it essay to perform this feat, and and as often failed. But the *seventieth* time, the industrious insect succeeded in gaining the top of the wall with its prize. "The sight," said the conqueror, "gave me courage at the moment, and I have never forgotten the lesson it conveyed."

The example of the ant, is worthy of all imitation. Let your plans be deliberately and maturely formed—see that they are honest and honorable—and then let "Perseverance" be your watchword, and you will seldom fail of success. "I can't," never accomplished any thing. "Col. Miller," said Gen. Ripley, at the battle of Niagara, "can you carry that battery?" "Gen. Ripley, I will try!" was the laconic reply. At the head of his gallant regiment, *he tried*, and by uniting bravery with perseverance, succeeded in repulsing the foe and carrying the battery. "I will try," has accomplished wonders in the world. When the habit of perseverance stands by you, as a handmaid, to lend her assistance, you can safely calculate upon a favorable result in all your reasonable operations; but without this desirable qualification, you may commence a thou-

sand projects, and fail in all. When a proper business is fairly undertaken, or a resolution formed, persevere in its pursuit—bend all the energies of your mind to its service, and let no common inducement swerve you into another track. "A young man who had wasted his patrimony by profligacy, whilst standing, one day, on the brow of a precipice from which he had determined to throw himself, formed the sudden resolution to regain what he had lost. The purpose thus formed, was kept and persevered in; and though he began by shovelling a load of coal into a cellar, for which he only received twelve and a half cents, yet he proceeded from one step to another, till he more than recovered his lost possessions, and died worth sixty thousand pounds sterling."

A well directed perseverance in a laudable determination, will insure success against many disadvantages. It will overcome obscurity of birth, the want of fortune, and of wealthy and influential friends. A case in point, occurred under the observation of the writer. I remember well that antiquated school-house, in a small hamlet, at the north-western part of the State of New-York. The teacher procured a silver medal, and suspended it at his desk in sight of the school, with the annunciation that at the end of the term, it should be the prize of the scholar who should excel. A spirit of eager rivalry was awakened in the school—all strived assiduously

to gain the glittering reward. But the eye of memory rests particularly upon two lads of nearly an equal age, who bore the most prominent part in this intellectual strife. The disparity in their circumstances was striking. The one, the son of a man of wealth and high standing in that community, was promised additional rewards by his relatives, did he secure the prize. The father of the other was poor—all he possessed was honesty and industry—and to the son, no other inducement could be held out, but the prize itself and the honor of obtaining it. And this was sufficient to fire his ambition. The son of poverty formed a fixed determination that the medal should be his. He applied himself to study with the most indomitable perseverance—nothing could divert his attention, or thwart his purpose. His efforts resulted in complete success—his industry and perseverance met their certain reward. He was crowned victor; and with the blushes of boyhood, received the envied prize! In this instance, perseverance accomplished what wealth could not.

Let us trace the history of these lads a little farther. After living side by side, engaged in the same sports and amusements, a few years after the incident above related, they parted. The son of the man of wealth, entered higher seminaries, to obtain the advantages of a more extended education; while the other was put to a mechanical occupation. It was then that the

latter first felt with force, the disparity in the gifts of fortune—first sensibly realized the evils of poverty. While he was engaged in laborious business, as a means of subsistence, his early companion was expanding his mind with the lights of literature and science, with every prospect of occupying a station in life, as superior to the other as were his advantages. But the poor lad, notwithstanding his adverse circumstances, was not disposed to remain in obscurity. He firmly resolved to make every exertion in his power, to arise above the disadvantages of birth and indigence. He summoned Industry and Perseverance to be his hand-maids, in the career he had marked out and determined to pursue. Every effort was put forth—every means of improvement within his reach, was diligently used—and every possible advantage secured. Nor were his efforts unavailing, or his labors fruitless. Success, beyond his most sanguine anticipations, attended him. And now, at the penning of these lines, he occupies a station in one of the most enlightened communities of the world, which, while requiring far more talent, is as elevated, as respectable and honorable, as that filled by the wealthy companion of his childhood! These circumstances are not narrated to cast any disparagement upon the latter. His course thus far in life, has been prosperous and honorable. He occupies a station which none can obtain, but those well skilled in his profession. But they

are adverted to, solely to convince young men, that enlightened perseverance can overcome almost every obstacle in an honorable career.

Faithfulness is a habit which the young should cultivate. What more desirable qualification can a young man possess, than faithfulness to his employers, in the discharge of all business and interest entrusted to his disposal. Once let a young man obtain the name of being faithful in all the duties and obligations resting upon him, and he secures the confidence of the whole community. But once let it be known that he is *faithless*, and all trust in him is destroyed, and his character receives a fatal blow.

Have you business to transact? Do it *faithfully*, if your own; and especially so, if it is confided to you by others. Have you work to perform? Let it be done *faithfully*—as near what you contracted to do, and as near what it *appears* to be, as possible. Avoid all deception in regard to these things. A mechanic or a merchant very much mistakes his interest, who slights his work, or palms off his goods for what they really are not. Such men may gain a few dollars in the outset, by pursuing this deceptive course; but a just and speedy retribution awaits them. Their deceptions are soon discovered—their dishonesty is laid bare--and an indignant community will withhold all farther patronage and encouragement.

"A Mahratta Prince, in passing through a

certain apartment, one day, discovered one of his servants asleep, with his master's slippers clasped so tightly to his breast, that he was unable to disengage them. Struck with the fact, and concluding at once that a person who was so jealously careful of a trifle, could not fail to be faithful when entrusted with a thing of importance, he appointed him a member of his body guard. The result proved that the prince was not mistaken. Rising in office, step by step, the young man soon became the most distinguished military commander in Mahratta; and his fame ultimately spread throughout India." Thus faithfulness will ever gain confidence, and is one of the most essential ingredients in securing respect and prosperity. Be faithful, then—faithful in all you do, even in the most trivial things—and a certain reward awaits you.

Punctuality is another habit which should not be overlooked. This habit can easily be formed, but more easily neglected. Begin while young, to be punctual in your occupation and in all your business transactions, and it will soon become a habit that will sit easily upon you, and save you from many perplexing difficulties. A man who is punctual in fulfilling all his engagements, and in discharging all his responsibilities, has many facilities and advantages offered him by the business community, that are denied those who are known to be slack and neglectful. The credit of the former stands

far higher than that of the latter, although his means may not be as ample. "Procrastination is the thief of time," and the stumbling-block to prosperity. "If I had been there but a moment sooner ——." But you might have been there, had the spirit of punctuality stirred within you. "Do at once, what at once ought to be done. Let not the season of action be spent in hesitancy. Do not let *to-morrow* be perpetually the time when every thing is to be done." "A time for every thing, and every thing in its time—a place for every thing, and every thing in its place." These are maxims that should be engraven upon the tablet of every young man's memory. There is no truth more certain, than that if you do not drive your business, your business will drive you. He who drives his business has every thing done promptly and correctly, and still has leisure at his disposal; while the individual who is driven by his business, is constantly hurried and perplexed—his affairs are in confusion, and often suffer for want of attention—for what is done in a hurry, is generally ill done. Study, then, to be punctual, prompt, and methodical in all your affairs. Punctuality is the "fly-wheel" which gives steadiness and precision to all the machinery of business.

Early Rising is a habit that should be sedulously cultivated. This habit is conducive to health, to longevity, and to prosperity. When

your avocations commence with the opening light of morning, it gives every thing a forward impulse that can be felt throughout the day. But let the sun commence his daily work long before you leave the bed, and all things drag as though a spell rested upon them. "A sluggard takes an hundred steps, because he would not take one in due time." Sum up the hours that are, by many people, needlessly spent in bed, and they will amount to years in a long life. Napoleon, in the midst of his triumphs, allowed himself but four hours sleep in the twenty-four. This untiring application to business, was undoubtedly one secret of his extraordinary success. There is wisdom in the proverb of Solomon—"Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." Experience testifies to the truth of this declaration, that indolence is the cause of poverty and want. Let the young take heed of this danger and avoid it. Let the words of the wise man be called vividly to mind on retiring to rest, and with due reflection. they will arouse you with the dawning light of morning.

Economy is not, by far, the least in importance among the habits to be commended to youth. It needs no argument to show that a spendthrift must, ere long, necessarily be involved in poverty. The young man who expends in use-

less amusements or sinful follies, all he earns, of course can lay up nothing to commence business for himself, or to provide for future misfortunes or wants. And such an one can hardly hope for assistance in pecuniary matters. The confidence of community is wanting; and when that is gone, all is gone. And he who spends *more* than his income, will soon become involved in toils which it will be difficult to escape.

The necessity of economy is acknowledged by all; but with too many, especially the young, it is one thing to make this acknowledgment, but another and quite different thing, to practice in accordance with it. It is not very difficult to take care of whatever large sums we may possess, but it is a work of greater care to economize the smaller sums. Hence the propriety of the maxim—"take care of the shillings, and the pounds will take care of themselves." A man that is truly economical, will become rich in saving what another deems too little to deserve care. "A penny saved, is two pence earned," was one of the trite sayings of Dr. Franklin; and in practicing it, he became wealthy.

Every young man should study economy, in all his expenditures. A trifling sum squandered every day, soon amounts to an aggregate of importance. How many are there in the middle and advanced stages of life, who, could they have

what they heedlessly and uselessly spent in youth, would be saved from ruin and want. The young should remember that every farthing which they expend unnecessarily, will cause them to be so much poorer through life. I would not inculcate a parsimonious, miserly disposition. I would have the young generous and liberal in all their conduct. But there is a vast distinction between the liberal man and the spendthrift. True economy is not opposed to expenditures for all that is necessary fully to supply your own wants, and to satisfy the claims of charity, benevolence, generosity, justice, and the public welfare. But farther than this it forbids your proceeding. It calls upon you to husband your means carefully, and to avoid all sinful, frivolous, and useless expenses. If young men desire to obtain a competency, this is the only safe method to secure it.

Young men should also be economical of *time*. "Time is money," says Dr. Franklin. An hour or a day needlessly idled away, is so much money taken from your pocket. Let all your time be occupied usefully. Your *leisure* hours should not be *idle* hours. A useful book, or other publication—the conversation of select friends—the obtaining in any proper manner of valuable information—should occupy those hours not devoted to business. Men who have distinguished themselves in the world, have always been economical of time. One of the most industrious men in

England, is Lord Brougham. He often does not leave the House of Lords until midnight, and yet he always rises by four o'clock, A. M. And by thus husbanding his time, he has been enabled to attend to a greater diversity of interests, and to despatch a greater amount of business, than any other individual of the present age. Dr. Cotton Mather, to prevent his time from being wasted too much by visitors, placed in large characters over the door of his study, the motto—"be brief." Professor Vorsinus, of the University of Heidelberg, for the same purpose, wrote over the door of his library—"*Whoever thou art that enterest here, be brief, or get you gone.*" Scaliger, professor of the *Belles-Lettres*, at Leyden, whom his friends denominated "an ocean of science," and "the master-piece of nature," inscribed on the door of his study: "*Tempus meum est ager meus,*" (My time is my field.) "Sire, *one* word," said a soldier one day, to Frederick the Great, on presenting a lieutenant's commission for his signature. "If you utter *two*," said the industrious prince, "I will cause you to be hung up by the heels." "Sign," said the soldier. The monarch, astonished at his presence of mind, granted his request. Let young men cultivate such habits of economy in time, and in after years they will realize the beneficial fruits of their wisdom.

Temperance.—The evils of intemperance, I have already adverted to in a former chapter.

Habits of temperance are of the utmost utility to health, usefulness, and success in business. And here I would repeat that temperance in drink, is *entire abstinence* from intoxicating liquors of *every* character. Adopt this judicious rule, and you are entirely absolved from *all danger* of becoming engulfed in the wretchedness and ruin of the habitual drunkard. But if you overstep this line, and become what is sometimes termed the temperate drinker, you are exposed to imminent danger; and the chances are greatly against you, that you will ere long be involved in the deepest evils of intemperance. The only way to be *insured* against intemperance and its woes, is to avoid the *commencement* of the evil, by refraining wholly from all intoxicating drinks as a beverage!

It is also necessary to acquire habits of temperance in regard to *food.* In the Scriptures the glutton and the drunkard are ranked upon nearly the same level; and so heinous were these habits considered by the Israelites, that they punished those guilty of them, by stoning to death. Gluttony is a vile and low habit, and assimilates its victims far too near the nature of the swine. It is the fruitful source of the most painful diseases, and leads to a premature grave. Let every young person avoid it as they value respectability and comfort--for it is highly destructive to both. Read the words of Ecclesiasticus--"Eat modestly that which is set before thee, and *devour*

not, lest thou be hated. When thou sittest among many, reach not thy hand out first of all. A wholesome sleep cometh of a temperate belly. Such a man riseth up in the morning, and is well at ease with himself. Be not too hasty of meats: for excess of meats bringeth sickness, and choleric diseases cometh of gluttony."

Temperance also forbids the use of tobacco, in any form or manner. Those who urge the propriety of temperance in drink, and yet use that nauseous weed, are inconsistent—they are temperate in one respect, but intemperate in another; they abjure one evil and cling to another. The man who lectures publicly against intoxicating drinks, with his mouth loaded with filthy tobacco, or his nostrils filled with snuff, furnishes a most beautiful commentary on consistency and propriety! In the great majority of cases, to those who use tobacco, it is not only useless and uncalled for, but it is absolutely injurious to health and appearance. And it is now becoming generally believed, that tobacco is not necessary to health in any case—or, in other words, that in those few instances where it has been considered beneficial, health and soundness can be procured much better by another course of treatment. It is estimated that in the United States, $16,000,000 are annually expended in the consumption of tobacco! Were this enormous sum, which is now worse than thrown away, to be applied to internal

improvements, or to the education of the people, how immense would be the benefits that would flow therefrom.

" If you have ever learned to chew or smoke that Indian weed, called tobacco, I beg that you will at once drop all, cleanse your mouth, and never again defile yourself with it. Let a man be thrown from a shipwreck upon a desert island, and in a state of starvation, and he would rather die than to eat this weed, though the island might be covered with it; and no youth can use it, either in chewing, smoking, or snuffing, without decided and permanent injury to his appearance and health, and progress in study. When the fashion was so strong in England, that James I. could get no one to preach against it, his own royal hand took the pen and wrote a treatise which he denominates '*A Counterblast to Tobacco.*' The strength of his princely antidote may be gathered from the following closing paragraph of this royal counterblast: 'It is a custom loathesome to the *eye*, hateful to the *nose*, harmful to the *brain*, dangerous to the *lungs*, and in the black.....fume thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless.' All experienced people will tell you that the habit of using tobacco, in any shape, will render you emaciated and consumptive, your nerves shattered, your spirits low and moody, your throat dry, and demanding stimulating drinks, your person filthy, and your habits

slovenly."* "In fact, not a few persons are made drunkards by this very means. Dr. Rush has a long chapter on this subject, in one of his volumes, which is well worth your attention. In addition to all this, it has been observed that in fevers and other diseases, medicines never operate well in constitutions which have been accustomed to the use of tobacco." With these facts in view, young men of sense and discretion, surely will not contract habits which cause them sickness and pain in obtaining them, and which, when obtained, so far from being any benefit, are the cause of evil only, and that continually. I speak as unto wise men.

Finally, adopt the motto—"Temperance in all things"—adhere to it strictly, and as a general rule, your reward will be health, cheerfulness, and a green old age.

"*Keep out of debt*" is a good maxim for young men. Much depends upon habit in this respect. A *young* man, if so disposed can generally avoid becoming involved in debt. If he is prudent and economical, there will be no necessity in all ordinary cases, of becoming indebted. If a young man who has none to provide for but himself, can not avoid debt, his prospects of future success must be exceedingly dark. If you have not the means at hand, avoid making any expenditure at all, until you can pay promptly. This is the better way. By adopting this rule,

* Student's Manual.

many a young man has been deterred from contracting debts for that which was unnecessary and useless.

Avoid cherishing a *fault-finding disposition.* There are those who so incessantly indulge in complaints against men and things, against the weather, the times, the ways of Providence, and even themselves, that it finally becomes a deep-seated and confirmed habit. Fault-finding seems to be the vital atmosphere they inhale; and they can not exist satisfactorily to themselves, without waging a perpetual war of complaints against every body, and every thing. Such people become an evil to themselves, and to all with whom they mingle—they are a morose *genus*, from whose presence contentment and happiness flee away. Avoid this disagreeable habit, as far as possible. Cultivate a cheerful, contented disposition. Always be disposed to look upon the bright side of things, and to throw the veil of charity over the imperfections of mankind, rather than to indulge in useless complaints. Man was not intended for perfection in this life; and he who looks for it and complains that he does not find it, will be constantly disappointed, and possess an endless theme of dissatisfaction. The world is *as* it is, and fault-finding will not mend it. Better, far, to *smile* than to *growl* at its failings—and better still to amend our own faults and inconsistencies, and endeavor by kind precept and *faithful example*, to improve our fel-

low-beings, rather than to hurl captious complaints against them. Make the best use of what you have, and do the best you can in the discharge of all your duties, and trust the rest to the care of the wise Disposer of all events.

CHAPTER IV.

CONVERSATION.

Language is one of the most important gifts bestowed upon man, by a bountiful Providence. It holds a high rank among the peculiar faculties by which the human race are pre-eminently distinguished from other classes of beings on earth. By the aid of language we communicate to each other our thoughts, our inclinations, wishes, hopes and fears—by language we interchange all the sentiments of the heart—soul mingles with soul, and the dearest and sweetest connexions in life are formed. But as every blessing the goodness of God has bestowed upon man, can be perverted from its original design, and made the source of evil, so language often becomes the medium by which great wretchedness is occasioned. "The tongue," says St. James, though "a little member, is an unruly evil, full of deadly poison." This is said in reference to an *unguarded* tongue. When the tongue is made the instrument of calumny, falsehood, licentiousness

and profanity—when it is made to give utterance to the vile and sinful thoughts of a corrupt heart —it truly becomes "an unruly evil, full of deadly poison!" But a strictly guarded and well-disciplined tongue, is an instrument capable of accomplishing great good! A few remarks, therefore, upon the subject of conversation, can not be inappropriate to the consideration of the young.

The first important requisite in conversation, is *discretion.* The old proverb says, "a wise man thinks all that he says, and a fool says all that he thinks." The meaning of this maxim is, that the wise man *selects* his thoughts for conversation, from the mass that is floating in his mind. Wise men have many improper thoughts as well as other people; but one trait of their wisdom is, to keep such thoughts to themselves, and give utterance only to such as are proper and useful. But every thing that enters the minds of the foolish—whether proper or improper, wise or simple—runs off from the ends of their tongues; and in this consists one portion of their folly. A safe rule to adopt is, to be cautious *to whom* you speak, *what* you speak, and in *whose presence* you speak. A strict scrutiny in these respects, will become a safeguard that will always keep you within the bounds of propriety and prudence.

As conversation is a means, under proper management by which the most important knowledge

can be obtained, it should be your endeavor to seek out the company of the experienced and the well-informed. The conversation of a wise man, like the gentle showers of the Summer, falls upon youthful hearts with an inspiring and fructifying influence—it sows the seeds of useful knowledge, and lays the foundation of virtues which in after life, expand into a character rich in every valuable qualification. In conversing with such people, mark the language they use, the manner of their expression, and their general demeanor, that you may acquire a correct and intelligent method of conveying your own thoughts. I would not have you servilely imitate the whole manner and expression of others; but you well know that thoughts can be uttered either in an obscure, broken, unintelligent, and vulgar manner, or in a way that is clear, perspicuous, and genteel. To secure this latter method, great assistance can be gained by observing the manner of those who possess it, and adopting a general course similar to theirs.

To obtain information, your conversation should be varied in accordance with the condition and occupation of those with whom you speak. To converse with the merchant or professional man, upon the mechanic arts—or with the mechanic, on agriculture—or with the farmer, on the rise and fall of stocks, or on the minutiæ of commerce, or on literary criticisms—as a general result, your stock of information would receive

but little addition. With every individual, I repeat, you should endeavor to lead the conversation to those topics whereon they are "at home" —subjects relating to their particular calling, and in regard to which they are supposed to be well informed. In this manner, from every person, however limited his general knowledge, you can gain information which can be turned to good account.

Confine not your conversation to people of one opinion, or of the same class, sect, or party, either in regard to religion, politics, or any other subject. By hearing different opinions and sentiments advanced and advocated upon the same topic, you have a much more favorable opportunity of deciding where truth resides, and of increasing your general stock of knowledge, than you possibly could, were you to restrict your intercourse exclusively to one party or class. And here let me caution you, to permit not the truth or value of any sentiment you may hear uttered by an individual, to be decided by your prepossessions for or against the party or sect to which he may belong; but solely by the consistency and reasonableness of the sentiment itself—by its agreement or opposition to the dictates of wisdom, and to known and well established facts. From every party and sect, much information that is useful can be obtained, if they are listened to with candor and discrimination.

In company, conversation should not be allow-

ed to stagnate, as this causes all to feel awkward and unpleasant. To obviate this difficulty, if proper topics do not readily occur, let some valuable publication be read aloud by one of the party. Each paragraph may become the subject of general comment, as it is read—every individual who feels inclined, expressing his opinion in regard to its merits. In this manner, a flow of conversation can be kept up, that will be entertaining and useful to all.

Beware in company, of speaking against an absent person. In such cases, your words will seem to be conveyed on the wings of the wind. The individual who is the subject of your remarks, will assuredly hear of them, and you will be extremely liable to become involved in difficulty from your thoughtlessness. By detracting from the merits of the absent, the company will be at liberty to surmise that you are actuated by envy or malice; and thus you may lower *yourself* in their estimation, instead of the person against whom your remarks are directed. A certain eccentric individual was always observed, at parties, to be among the last that retired. On being interrogated why he uniformly tarried so long, he replied that "as soon as a man was gone, they always began to talk against him; and, consequently, he thought it always judicious to stay till none were left to slander him." There is too much truth in this suggestion. To speak disparagingly of the absent, is a failing too gen-

erally indulged. It should, however, be guarded against, as a practice alike unjust, indelicate, and ungentlemanly. It is doing unto others precisely as we *would not* have others do unto us.

Be cautious upon what topics you converse. Never introduce or speak upon subjects that are indelicate, profane, or in any way improper. There is no greater indication of a lack of good breeding, than a violation of this rule. Especially avoid indulging levity upon sacred subjects. Religion is a topic too important—the names of our Creator and of our Redeemer are too sacred—to be mentioned in a light trifling manner, or to be made themes for ridicule or merriment.

Avoid interlarding your conversation with vulgar sayings and low expressions. Many are fond of indulging in *double entendres*—in conveying by emphasis or gesture, some indelicate idea, under a form of decent language. This habit should be carefully avoided by every young man who would lay claims to gentility. Anecdotes of a lascivious character, or such as terminate in an attempt at vulgar wit, should never be permitted to pass your lips.

Never be guilty of using profane language. In this respect, young men are extremely liable to err. It seems that some view it as an accomplishment, a mark of gallantry and manhood, to intersperse their conversation with oaths and imprecations. But this is a great mistake. There is no more certain evidence of ill manners, and

of familiarity with low company, than the habit of swearing. It shows an evident want of true taste and politeness. Lord Chesterfield, who is good authority on this subject, says that oaths are never heard in the language of a real gentleman. It is true, some who lay pretensions to gentility, indulge in this low habit; but their pretensions are not well founded. This one practice displays their vulgarity as evidently as though the word were branded upon their forehead. Permit me, therefore, to urge the young man whose eye is scanning these lines, to refrain entirely from this base practice. It is not only wicked in the sight of God—not only impolite, dishonorable, and ungentlemanly—but useless, uncalled for, and absolutely silly! If you would be respected by yourself and by others, be not contaminated by that vulgarity which invariably degrades you in the estimation of the discreet and wise. And whenever your companions indulge in profanity, exercise all your influence by entreaty, persuasion, or even ridicule, to induce them to abandon a habit which ranks them with the lowest of our race. It is hardly necessary to say, that it is exceedingly impolite and indecorous to use profane language in company—especially in the company of ladies! This the good sense of every intelligent young man will dictate; and he will therefore, not allow himself to be guilty of such vulgarity.

Do not engross the whole attention of the so-

cial circle. You should recollect that others have ideas as well as you—that their desire to express them may be as strong as yours, and that the company may be as highly edified by their conversation, as by the uninterrupted flow of your own thoughts. Remember the adage—"Water running from a bottle nearly empty, makes more noise than in running from one that is full." People will sometimes apply this to those who monopolize a great proportion of the conversation. Whenever the propensity seizes you to talk much more than others, in company, think of the *loud* sound of the *empty* bottle; and allow the suspicion to enter your mind, that perhaps those who are compelled to listen, are thinking of it also. This will be a salutary curb, and will be likely to keep you within the bounds of politeness.

Avoid speaking much of yourself and your own exploits, in a mixed company. He who makes himself the theme of his whole conversation, is very liable to become exceedingly ridiculous in the eyes of others. It has the appearance of holding a very elevated rank, in your own estimation—and that of all the subjects that have engrossed the attention of man since the world began, none seem to you so worthy the notice of those in your presence, as your own attractions or achievements. A little reflection on the ridiculous light in which you would thus place yourself will cause you to avoid this display of littleness and vanity.

Do not make others the subject of ill-natured jests. It may for the moment, produce a laugh in the company; but it may, also, send a shaft that will rankle deep in some heart, and become the source of bitter enmity towards you.

When an individual is addressing you, avoid seeming inattentive to his remarks. It has the appearance of holding him in slight estimation, and is equivalent to saying, "I deem you of too little importance to claim my notice."

Beware of entering into loud and boisterous disputation or wrangling upon any topic, in company. If the opinions you may happen to express, are objected to, and you are thus compelled, as it were, to enter upon their defence, do it with calmness and serenity. Keep yourself perfectly cool and collected; and avoid showing the least symptom of anger. Nothing is more impolite, and nothing gives your opponent greater advantage over you, than to burst out into a blaze of rage. Carefully avoid such a catastrophe. If he becomes angry, do you not fail to be good-natured—if he frowns, do you smile—if he resorts to calumny and vituperation, do you return it with forgiveness and kindness. "A good word for a bad one, is worth much and costs but little." You can not fail to obtain a sensible advantage by pursuing this course. These remarks will apply especially to religious topics. A friendly conversation, or disputation upon controverted points of religious faith, is both pleas-

ant and instructive, when the parties remain in a mild and well-governed state of mind. But if one or both become *angry*, all pleasure and profit ceases—it becomes a strife of bad feelings and acrimonious personalities, instead of that proper interchange of opinions, whereby truth is elicited. When the feelings become aroused to this disagreeable state, evidence and argument are of no avail; they make no convincing and lasting impression, and the conversation had better be closed at once—for

> "A man convinced against his will,
> Is of the same opinion still."

Never flatly contradict another in conversation. It is much more proper to say, "that, perhaps, is a mistake," than to exclaim, "that is a lie." The former is a more honorable and gentlemanly manner of contradicting a statement, than the latter. When you are compelled to differ from another, in any sentiment he has uttered, do it with expressions of regret that your views call upon you to sustain opinions of an adverse character. This will tend to remove or prevent harshness and asperity—it will prepossess him in favor of the friendly spirit which you exhibit, and cause him to view your sentiments in a more favorable light than he would were you to pursue a different course.

Be not too positive in any of your statements. You will frequently discover yourself wrong,

when you feel very positive you are right. Every subject has *two* sides; and before you form a definite conclusion, or enter upon the defence of an opinion, be certain that you have fairly seen and examined *both* sides. A botanist, in publishing an account of a flower denominated "the bee-orchis," described it as having the form of a *bee* painted upon its leaves. Another writer publicly contradicted this statement, and maintained that it was the figure of a *fly* that was impressed upon the petal of the flower. In this, however, he displayed the limited extent of his information upon this subject, for there are *two* species of orchis flower—the bee-orchis and the fly-orchis. Had not this writer been so very positive, he would not have published and displayed his ignorance to the world. I repeat, then, be not too positive upon any subject, or too precipitate in expressing your opinion. Give every topic a thorough examination before you become its advocate.

Permit me here to caution young men against that ungentlemanly practice, in which too many indulge, of speaking in a light and disparaging manner of the female character in general. Some young men seem to imagine it exceedingly wise and knowing, to indulge in these general suspicions. But they invariably indicate a weak head, an unkind, ungenerous disposition, and a wicked and corrupt heart. Such young men should remember that their mothers, sisters, and future

wives, are all included in these sweeping denunciations. If they possess any love or respect for them, their lips will be closed to these vile and unfounded calumnies.

CHAPTER V.

AMUSEMENTS.

This is a subject fraught with difficulty. Mankind are furnished with many faculties that are capable of bestowing much amusement; which "sufficiently shows us," says Addison, "that Providence did not design this world should be filled with murmurs and repinings, or that the heart of man should be involved in gloom and melancholy." That it is proper, yea, necessary, for the young to seek occasional amusement, is a subject which admits of but little dispute. The bow must frequently be unbent, to retain its elastic spring. So the body must obtain relaxation from labor, or it speedily wears out—and the mind must be occupied, at proper intervals, with lighter and more diversified topics, than a constant grapple with abstract sciences, and the cares and perplexities of life, or its delicate and wonderful machinery becomes disordered. To be healthy, the body must frequently change its posture—to continue sound, the mind must unbend from its

high vocations, and seek rest by a resort to the powers of the imagination.

There is a thought connected with this topic, of which the young should be aware. Amusement cannot be obtained except at the *expense* of experiencing something of a contrary character. Without weariness you can never realize the enjoyment of rest—without hunger and thirst, you can not know the satisfaction of partaking of food and drink. And be it remembered, that without application to business—without industrious exertion in some occupation which is more or less painful—you can not possibly find amusement, properly speaking, in any thing. It is alone by *contrast* that amusement possesses attractions. Destroy the contrast, and the amusement ceases. How often, in the midst of some scene of amusement, does the wish escape the bosom of the young—"O that I could always remain engaged in these gratifying pastimes!" Alas, ignorant youth! know that were these seasons of amusement to continue without interruption, soon would they become as irksome and painful as labor—soon would they lose all their charms, and be distasteful and insipid! Those who are enabled by wealth to make pleasure, as it is termed, the whole occupation of life, find it far more difficult to obtain *amusement*, than people in the humbler walks of life. Pleasure is their *business*, their *trade;* and it often becomes as onerous and irksome to them, as any occupa-

tion does to others. The young should, therefore, remember that *they cannot obtain amusement from any source whatever, without they are prepared for it by previous industry, labor, and deprivation.* As well can food be grateful to a stomach already overloaded and surfeited.

While it is universally conceded that amusements are proper to youth, the character of those amusements is a serious and important question, in regard to which there exists a diversity of opinion. Such is the infirmity of human nature, that whatever is pleasing and gratifying for a season—made so by previous deprivation—we are liable to indulge in to such excess, that it becomes an evil, generating pain and wretchedness. From the very nature of the subject, the young must be left, in a good degree, to the guidance of their own judgment and discretion, in regard to their recreations. Their parents and guardians can not always be with them in their amusements. They must, therefore, bring to bear that self-control which will restrain excess, or the evil will be upon their own heads. There is as much need of *temperance* in amusements, as in relation to any other subject. Without a temperate forbearance, the most harmless amusements become the sources of unhappiness. The very circumstance that we have too much of a good thing, makes it good for nothing—makes it an evil rather than a good. Young men should, therefore, exercise caution and circumspection, and much forethought, in

selecting their amusements. They should choose those that possess the least liability to lead to excess and ruin—if possible, they should select those which both please and instruct.

> "Pleasure, or wrong or rightly understood,
> Our greatest evil, or our greatest good."

Card playing is often resorted to by the young, for amusement. Although the act of card playing for recreation, when considered simply in and of itself, is not injurious, yet as its associations and tendencies are dangerous, and as it occupies hours that might be spent more profitably, the practice should be avoided. There is nothing in this amusement that can be beneficial. It affords no useful exercise for the mind—stores it with no valuable ideas—not even admitting of conversation to any extent, except upon the trivial subject of the game. It is one of the most unmeaning, unprofitable, and fruitless employments to which the mind can well be directed. But the great objection to card playing, is *its dangerous tendency.* An expertness in this practice, is liable to induce a desire to venture a small hazard at the gaming table, and then a larger and larger still, until a *thirst* for gaming is acquired, which leads to poverty and wretchedness. I would, therefore, advise young men to avoid card playing entirely. It can not possibly bestow any benefit upon them; but it *can* lead them into the most sinful practices; it can lead and has led to the dungeon and the gallows! Who is willing to run this hazard, for

the sake of the little amusement this practice can impart?

"*Dancing*, for those whose occupations are of a sedentary character, such as students and many classes of mechanics, would be an appropriate exercise, if it were not perpetually abused. But by assembling in large crowds, continuing it late at evening, and then sallying out in a perspiration, into the cold or damp night air, a thousand times more mischief has been done, than all the benefit which it has afforded would balance." And besides, as dancing assemblies are usually conducted, they become, to many young men, the nurseries of intemperance, prodigality, and indolence. "It were greatly to be wished that this exercise might be regulated by those rules which human experience has indicated, instead of being subject to the whim and caprice of fashion. It is a great pity an exercise so valuable to the sedentary, and especially to those who *sit* much, of both sexes, should be so managed as to injure half the world, and excite against it the prejudice of the other half."* As it is, however, young men who wish to preserve good moral and physical habits, should wholly refrain from mingling in those routs, balls, and assemblies, where dancing is continued to a late hour, and where the intoxicating beverage is freely circulated. Amid such scenes, inclinations, tastes and habits of the most deleterious tendency, may be formed—the germs of vices may there be

* Young Man's Guide.

obtained, which lead to utter wretchedness and degradation.

Theatres are another source of amusement to which young men often resort. That theatres might be made instructive—that they might be made schools of morality and virtue—is undoubtedly true. But that they are such, all know to be false. As they are now managed, they are the fountain, the very hot-bed of immorality. Every vicious habit, and every sinful propensity, there finds a stimulant. Lewd songs, lewd dances, gestures and expressions, are constantly brought to the attention of the audience. And it must be, that theatre-going people, of both sexes, are fond of these indelicate exhibitions, or actors, whose interest it is to cater for the public taste, would not dare to indulge in them. Were these immoralities to be indignantly frowned down by the audience, upon every representation, they would soon be banished from the stage. But as long as they are received with evident marks of approbation, these streams of pollution will still continue to send their contaminations into the hearts of thousands.

No young man can be in the habit of attending theatres, without extreme liability to become corrupted in every principle. Dr. Griscom, of New-York, in a report made a few years ago, on the causes of vice and crime in that city, says—"Among the causes of vicious excitement in our city, none appear to be so powerful in their na

ture, as theatrical amusements. The number of boys and young men who have become determined thieves, in order to obtain the means of introduction to the theatres and circuses, would appal the feelings of every virtuous mind, could the whole truth be laid before them." Rosseau, Sir John Hawkins, Archbishop Tillotson, Bishop Collier, Sir Matthew Hale, Burgh, Dr. Johnson, Lord Kaimes, with a multitude of other distinguished writers, all bear testimony against the demoralizing and highly corrupting influence of theatres. They are among the most dangerous places to which young men can resort for amusement; and the safest course is to abstain from them entirely. The love for this amusement, like that for alcohol, grows imperceptibly, until the heedless youth becomes its slave and its victim. And, therefore, as in regard to intoxicating drinks, the only point of security, respecting the evil influences of theatres, is *total abstinence!*

Young men need not lack for proper amusement. By an enlightened discrimination, they can find an abundant supply from sources not only innocent but instructive. Recreations in the open air, for those whose occupations are sedentary—the perusal of interesting books and other publications—the frequenting of well conducted reading rooms, and an attendance at lyceums, and other meetings for public lectures—all afford amusement combined with useful instruction. Social parties, and a frequent entrance into the

various family circles of your friends, are prolific sources of innocent recreation. And I can not forbear urging young men (if, indeed, it is necessary to urge them) to frequent in their leisure hours, the company of intelligent and virtuous females, of the class with whom they associate. Nothing tends more to polish a young man, and to refine his tastes and his manners, than the society of the virtuous of the other sex. In such company, vulgarity and profanity will be rebuked, and a guard will be placed upon the lip and the actions, that can not but exercise a salutary tendency.

In conclusion, I would repeat that, in regard to amusements, much depends upon the discretion, the self-control and good sense of young men. You desire to be respectable, prosperous, and happy. But bear this truth in mind, that you can not become so, except by your own exertions, your own forbearance and discretion. Your interests and enjoyments are vitally involved in the character of your amusements. Deeply fix the resolution in your mind, to indulge in no recreation that is not of an innocent nature, and of a strict moral tendency, and you will exhibit a wisdom productive of immense benefits.

CHAPTER VI.

DRESS.

The primary object in dress, is to afford covering and comfort to the body, and to add to it a comely and pleasing appearance. These are the only essential reasons which render apparel necessary, and are the only proper purposes for which it can be assumed.

There are two extremes in dress, into which people often run—*slovenliness*, and *foppery*. It should be the study of every young man to avoid both these extremes, as a like violation of that good taste and that self-respect which they should ever cultivate.

Slovenliness in apparel, is exceedingly unbecoming to all, but highly so to youth. It plainly evinces a lack of energy, of spirit, of taste, and of a proper pride of appearing decently. There is nothing that more plainly indicates slothfulness and a want of bodily and mental vigor, than carelessness in respect to apparel. A young man of this appearance will be viewed as of little worth or promise. There is, however, a wide distinc-

tion between appearing in a slovenly manner, and appearing in garments of a coarse texture, or that have been injured by use. A man may be arrayed in clothes of the finest quality, and of the most costly value, and yet from the careless manner in which he assumes them, and the filth he allows to collect upon them, may appear slovenly and unbecoming. While he whose garments are poor or threadbare, may appear even genteel, by the car eand neatness he displays in their appearance. It is not to be supposed that people of different occupations can dress in the same manner, or appear with the same neatness. Some employments are of that nature that the garments, despite the utmost care, soon become soiled; but even in such occupations, you can easily distinguish between the slovenly and the tidy. There is no employment in which there cannot be a certain degree of taste and care displayed in the dress. I would not have the mechanic or the farmer, engage in his business, starched and ruffled—this would be out of taste and propriety; but each, of every calling, should have garments corresponding to the peculiarities of their employment. And it would be an equal destitution of propriety, to appear in company, or in the house of worship, with clothes soiled and defaced by ordinary occupations, if you can consistently part with the means to procure those that are more suitable. Allow a sense of propriety to dictate in regard to these things, and you will hardly fail of acting properly.

Equally to be avoided is the other extreme of *foppery*. This is a passion, an inordinate love for dress. The head of the fop seems to be filled with little else than fashions, colors, and figures. But of all failings, this rage for dress is one of the most simple and unmanly. That little children should be pleased with bright colors, and pretty figures, and glistening spangles, is not a matter of astonishment. But that those who have grown to the stature of men, and who have the appearance of men, should still continue children, and allow their minds to be engrossed by the frivolities of infancy, is truly surprising, and much to be regretted. It is one of the most unerring indications of a weak intellect, a narrow capacity, and a mind barren of every valuable qualification.—Whenever you behold a man running nearly crazy after the extremes of fashion, and arraying himself with all the frippery of a doll, you may, without hesitation, set him down as one who has little claim to manhood except his form. And, indeed, he seems to view himself in a similar light —he appears to base all his pretensions to manhood and respectability, on the adornment of the outward person; on the cut and texture of his clothes—at the same time allowing the mind to be choked with the weeds of ignorance, or overrun with the brambles of pride, vanity, and haughty selfishness.

Young men, never aspire to the name of a fop. Let all that is manly and noble in your minds,

arise in utter detestation of such a character. He is an object of the ridicule even of children of ordinary minds. Never permit yourselves to believe that your rank in community, will depend upon your dress—or that your worth will be estimated by the cost, quality, or fashion of your garments. The fop may weigh you in this balance, and from these things decide upon your value in *his* sight. But, believe me, people of discernment—the great mass of the *thinking* in society—will judge of your merits on different grounds. They look beyond the productions of the sheep and the silk-worm—their opinions are not colored by logwood and indigo—their views are not shaped by the tailor's shears! They penetrate beneath these outward embellishments, and look at the moral and intellectual worth of the individual. They fully coincide in opinion with the poet, that

> "*Worth* makes the man, and *want of it*, the fellow—
> The rest is all but leather or prunella."

Dress is a poor criterion by which to judge of the worth of a man. Who does not know that the simpleton can dress in the same manner as the wise man—and the knave as the honest and virtuous? And if dress is the only rule of judgment, how can the one be distinguished from the other? You are not so weak as to suppose, that by your dress, you can deceive those who are acquainted with your character. If you are known to be vicious and depraved, you may array your-

self in the most costly and fashionable apparel, and yet you can not cover your wickedness. When an acquaintance meets you, his judgment is not in the least blinded, nor his memory blunted, by your dress—he immediately exclaims, mentally, "there goes the young man who spends all his income in revelry and dissipation—there goes the intemperate and licentious young man, or the gamester, or the thief!" Of what avail are your fine garments in such cases? But when your character is good—when community are aware that you are industrious, temperate and virtuous—plain and neat garments will not lessen their estimation of your worth, but will rather have a tendency to increase it.

"It is an indication of a youth void of understanding, to be wholly occupied about the decoration of his person, and the display of external pomp and accomplishments. There is an attention to the decencies of dress, which is conducive to the well-being of society. But there are many with whom the adorning of their persons, is the principal source of self satisfaction, and the chief business of life. Man is an intelligent being. He has glorious faculties to exercise. What can more strikingly indicate a want of that wisdom by which such a being should be distinguished, than to have his faculties absorbed and his ambition satisfied, with the transient varieties of external attire? Besides, how contemptible is the distinction which is merely superficial. The bee

that gathers treasures from every flower, has not the finest coating. The eagle, that soars on majestic wings, to the birth of the morning, has not the most glittering plumage. It is the butterfly, that idly flutters on the passing breeze, which the fopling emulates. The care of the body is more with him, than the care of the mind. With usefulness and virtue, with knowledge and reason to engage him, behold him the slave of a color, or a fashion, placing his glory in that in which inferior minds may often vie with him, and flowers and plants excel him. Such a young man, whom dress alone occupies and delights, will be claimed by folly as her legitimate child. Wisdom rejects him. Intelligence sighs over him, as a young man void of understanding."*

The more gaily and fashionably I am dressed, says the young man, the more readily am I smiled upon by the ladies. This remark, as a general rule, is unfounded, although it may be true in some instances. But of what value can that young lady be, or of what worth her esteem, who judges of the character of her company solely by their dress? Suppose you could obtain such a young lady for a companion, would she be a prize worth the seeking? I am confident that the great majority of young ladies, prefer plainness and neatness in the dress of their male associates, to the extremes of the frivolous fop. Says a modern writer, "take this as a secret worth half a fortune

* Bishop Dehon.

to you, that women, however vain they may be themselves, *despise vanity in men!*"

Let neatness and economy be your study in dress. You should not be so far behind the fashion as to be odd, nor one of those who are the most forward in seeking and adopting its changes; but should conform to the general style of those of your age and rank, in the community where you reside. It was a remark of Dr. Franklin, that "our own eyes, at most, only cost us a pair of spectacles; but other people's eyes cost us all our gay dresses and splendid carriages." This is true in respect to the great majority of the world. But the wise and the independent youth should dress to please his own eyes, and to suit his own taste, rather than with an absorbing and slavish desire to please the extravagant fancies of others. In the former case, he would act as becometh an intelligent and free man—in the latter, as one in a degrading bondage.

Your great inquiry should not be, how many new suits can I obtain in a year? but it should rather be, how long, by proper care, can I preserve my old suit, and cause it to appear neat and respectable? Prudence, economy, and good taste call upon you to avoid in dress, both slovenliness and carelessness on the one hand, and extravagance and folly on the other.

CHAPTER VII.

GENERAL DEMEANOR.

The standing which young men will occupy in society, and their future success in life, depend much upon the demeanor which they exhibit to the world. To understand the manners and conduct of a gentleman, and to practice them, is one good step toward permanent respectability. By this I do not mean an aping of the frivolous words, and phrases, and actions, of certain fashionable ones, who would give the cue to public manners, and decide upon gentility; but an acquaintance and familiarity with those principles of propriety and suavity, which ever characterize the conduct of a true gentleman. To obtain the esteem and good-will of your fellow-beings, one important means is, to treat them in a gentle, agreeable and respectful manner, as far as their situation and merits will allow, and to conduct with propriety in their presence. A few observations, therefore, on general demeanor, can not be inappropriate.

Gentility, in the true acceptation of that word,

is of great importance to young men. True gentility is not that which exhibits itself only in a bow, a simper, or the formal expression of a compliment; but it is that kindness in the heart and that sense of propriety, which enables you to make yourself agreeable, and to conduct with decorum, in whatever company you may mingle. Too little attention is paid to gentility by many, who, it would seem, should not be deficient therein. In the city of New York, many of the people are in the habit of inviting to their dwellings, the ministers who assemble every Spring to attend the anniversaries of the great religious societies, which concentrate in that city. But these hospitable entertainers often found, much to their surprise and regret, that the manners of many of their clerical guests, were not strictly genteel. Furniture and carpets ruined by a coating of mud, a plentiful sprinkling of the expectoration of the pipe, and of the juice of tobacco, and the relics of half masticated quids, were the return which too many received for their kindness. The evil eventually became so oppressive, that a few years since, on the approach of one of these anniversaries, precautionary notices were inserted in the public prints of New York, calling upon the clergymen who might attend, to avoid repeating these instances of ill-breeding! Surely it would be supposed, that the good sense of these gentlemen would have screened them from these impropriеties. What can be more impolite than to stride

into a well-furnished apartment, with the feet loaded with mud, and in this condition sit down and extend them upon a chair or a sofa? How destitute of common decency, to fill the apartment, when others are present, with the suffocating fumes of tobacco, or defile the mouth with that loathsome weed, which would nauseate the stomach of the swine, and scatter the filthy saliva upon the carpets, the furniture, the jams of the fire-place, and even upon the dresses of the company! Every young man who would be considered as possessing good manners, should avoid these and all like practices. They indicate a total ignorance, or an entire disregard, of the dictates of common propriety.

A swaggering, braggadocia air and manner, is very rude and ungenteel. Some young men seem to imagine that this is the proper way to appear of consequence in the eyes of others. But herein they greatly mistake. High swelling words, and haughty, bombastic airs, instead of creating respect, invariably excite the ridicule and contempt of the discriminating. People who examine and try such bubbles, generally discover beneath this outward bravado air, an empty mind, and a cowardly yet cruel heart. If you endeavor to *swell* yourself into consequence, your fate, without doubt, will be that of the frog in the fable, which essayed to expand to the size of the ox. "If," says Quarles, "thou desirest to be truly valiant, fear to do any injury; he that fears not

to do evil, is always afraid to suffer evil: he that never fears is desperate, and he that always fears is a coward. He is truly valiant who dares nothing but what he may, and fears nothing but what he ought." In company, your carriage should be distinguished neither by swagger upon the one hand, nor extreme bashfulness on the other. You should occupy the medium ground of these extremes—you should be calm, self-possessed, complacent, and agreeable, as far as possible—prepared to receive or give those attentions that are called for by circumstances.

Politeness to ladies, should never be forgotten or neglected on any occasion, or in any circumstances. To illustrate, I will mention an occurrence which lately took place, to the knowledge of the writer. In the early part of the Fall of 1836, a few ladies residing in the lower part of the city of New-York, accompanied by some female friends visiting the city, were caught late in the afternoon, by a severe shower, while walking in the suburbs of the town. While in this condition, far from their residence, exposed to the rain, which was falling in torrents, a train of cars approached on the rail-road from Harlæm, filled with men inside, but with abundance of room on the outer seats. The ladies hailed the driver of the horses, and requested a passage into town. But before he could reply, they were answered by a general and vociferous—"No—no—drive on—drive on!" from the *gentlemen* within—and on

they went, leaving the ladies to their fate! Figure to yourself the condition of the parties, and then ask yourself whether there was a *genuine* gentleman within those cars? There could not have been one, or he would have raised his voice in behalf of females in this unpleasant condition. Let these circumstances be remembered, as an instance where great impoliteness was displayed.

Politeness demands that a gentleman should incommode himself to confer a favor upon a lady, or an aged or weakly person. In company, therefore, or in any assemblage, never continue sitting, while females or the aged are standing unprovided with seats. In stage-coaches, or other conditions where females are compelled to bear you company, avoid all vulgar or immodest language, all indelicate allusions—they would be both impolite and ungenerous. A female correspondent, in writing to the Editor of the Spectator, (No. 242,) says—"I had the fate of meeting with a rude fellow in a stage-coach, who entertained two or three women of us (for there was no man beside himself) with language as indecent as ever was heard upon the water. The impertinent observations which the coxcomb made upon our shame and confusion, were such that it is an unspeakable grief to reflect upon them. It would certainly be worth your consideration to look into the frequent misfortunes of this kind, to which the modest and innocent are exposed by the licentious behavior of such as are as much strangers

to good breeding as to virtue. Could we avoid hearing what we do not approve, as easily as we can seeing what is disagreeable, there were some consolation; but since in a box at a play, in an assembly of ladies, or even in a pew at church, it is in the power of a gross coxcomb to utter what a woman can not avoid hearing, how miserable is her condition who comes within the power of such impertinents? and how necessary is it to repeat invectives against such a behavior? If the licentious had not utterly forgotten what it is to be modest, they would know that offended modesty labors under one of the greatest sufferings to which human life can be exposed. If one of these brutes could reflect thus much, though they want shame, they would be moved by their pity, to abhor an impudent behavior in the presence of the chaste and innocent." In circumstances like these, where people of both sexes are casually brought into each other's company, the gentleman can readily be distinguished from the ill-bred and unmannerly, by his respectful attentions and deference to the ladies.

An affable and sociable disposition is another important component of the general demeanor. A sour, morose disposition—a stoical indifference exhibited towards those in your presence—are the most certain means of becoming disliked and neglected in turn. He who displays great hauteur in his conduct—who refrains from conversation, except with a select few—who answers a remark ad-

dressed to him, only by a cold and formal inclination of the body, or by a monosyllable—will soon be left to his solitary grandeur, to amuse himself by his own communings. He will be avoided as an ice-berg, that freezes up the flow of social feeling. A disposition of this character is to be avoided.

To be condescending and social in your intercourse with society, is an effectual method of obtaining general good will. Politicians understand this principle of human nature. Hence it is not uncommon, upon the approach of an election, to behold candidates for office, who had before been distant and very reserved in their intercourse with the common people, become suddenly exceedingly affable and sociable. None are so poor or so rough, but they can be spoken to, and shaken heartily by the hand, their families inquired after, and an interest manifested in all their affairs! And, it is to be feared, that too often, by these means, the aspirant accomplishes his purposes. Now the disposition which, in such instances is hypocritically exhibited, I would have you always cherish in your heart and manifest in your conduct. The man who is good enough for you to shake hands with, and converse sociably with, previous to an election, is worthy of the same attentions afterward. Banish all haughtiness—be condescending, and affable, and sociable—bestow proper notice and attention upon all with whom you mingle, and you can not well fail to occupy a good standing in their estimation.

Kindness is another characteristic of the general demeanor, which should be cultivated. There is no trait in human nature more lovely and captivating, or more highly calculated to win regard and esteem, than a kind disposition. To be obliging and accommodating, as far as lies in your power, to your neighbors and those with whom you have intercourse, will obtain their friendship and affection—and not only so, but will secure their assistance when you stand in need of it. It is related by a certain writer, that "two neighbors, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk! Why, the blind man carried the lame one: the former assisting by his legs, and the other by his eyes." Here was a reciprocity of good offices, mutually beneficial. In the "Hotel des Invalids," of Paris, an asylum for the wreck of the Imperial armies of France, it is said that an old blind soldier is often seen holding a book for a companion who has lost his arms, who reads aloud for the edification of both. By this mutual kindness, the misfortunes of both are, to a great extent, remedied. "Mankind are so much indebted to each other," says Duclos, "that they owe mutual attention."

However prosperous may be our present condition, we are all subject to misfortune, and may, ere long, stand in need of the assistance of others. And in this condition, who the most readily and

promptly receives the aid of his fellow-citizens; the man whose former life has been characterized by a niggardly, uncharitable disposition—whose ear had always been deaf, and his hand closed to the supplications of distress—or he who has been generous, open-hearted, kind, and benevolent? This inquiry is immediately answered in your minds. In community, the man of shining talents is admired—he who is upright and honest, is respected—but the kind, obliging neighbor is *loved!* He is surrounded by a host of friends, without having an enemy.

The power of kindness in overcoming opposition, and in subduing enemies, is immense. It is related that a father, who had a stubborn and refractory son, resorted to every severe measure in his power to reform him, but without avail. In vain he again and again applied the rod—the only perceptible effect was to harden him in his wilfulness. At length the father became discouraged—in his despair the rod dropped from his hand—he burst into a flood of tears, and bewailed the stubborn sinfulness of his child. Instantly the heart of the son was pierced as with a dart of fire—with quivering lips and streaming eyes, he exclaimed, "Whip me, father! do whip me as much as you will; but don't cry!" Behold the power of kindness. The boy who could look with unflinching nerve upon the uplifted rod, was subdued into submission in a moment, by a gush of tender affection! Hence we perceive the wisdom and phi-

losophy of the Saviour's commandment: "Love your enemies." Instead of retaliating upon your enemies, and endeavoring in all ways to injure them, which would cause their hatred to burn still more fiercely, love them—exhibit toward them no emotions but those of kindness and good will. A perseverance in this course, will most certainly destroy their enmity, overcome their opposition, and gain their friendship. It is upon these sound principles that the public ambassador of the Gospel of the Redeemer, who has an enlightened view of his duties, and who appreciates the true spirit and intent of the Gospel, depends, in turning the sinner from the error of his way. He displays the love of God—the impartial and boundless beneficence and kindness which exists in his bosom towards all his creatures—and depends far more upon the influences of this display of goodness in arresting the transgressor in his course, and reforming his disposition, than upon the threatenings of the law. The massive ice presents a stubborn resistance to the assaults of man to remove it; but under the influence of the genial warmth of the rays of the sun, it freely and gently melts and disappears. It is said of the celebrated Bishop Cranmer, that whoever did him an injury, was almost sure of receiving some favor from him. There was true philosophy in this course.

"Nature has given man a full suit of armor against his foes—an armor easy to be worn, and

ready at hand. It is the panoply of *kindness*. This is a sure protection against rage and violence, and revenge. It not only defends him who wears it, but subdues his adversaries. Physical force may be resisted—cunning may be met with cunning—but there is no withstanding the power of kindness. He who keeps this armor bright by use, need not fear the threats, or the fury, or the malice of others. He would not be more safe were he enclosed in walls of brass. The ill-will of an enemy can not be torn away by the tempest of violence; but it can be *melted* by the bright beams of kindness. 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.'"*

Good humor is a disposition which young men should endeavor to infuse into their general demeanor. He who is sour, ill-natured, and petulant, is a pest to himself, his friends, if he has any, and all with whom he mingles. He is liable to gain the dislike of all, and his company is avoided, as a kind of fire-brand, calculated to set into a blaze every thing around him. But by cultivating a spirit of good humor—which is easy to be pleased, overlooks trifling vexations, and infuses upon the countenance a complacent smile, instead of a dark frown—you will have a source of self-satisfaction, your presence will be agreeable, and your company will be sought after. It should be your endeavor to avoid all outbreakings

* Counsels to the Young.

of anger and rage. Anger is much like a magazine of powder—if permitted to ignite and explode, it will most surely blow to atoms your own happiness, for the time being, and also be very liable to injure that of the persons near you. During paroxysms of anger words are uttered and actions performed, often of the most ridiculous and reprehensible character, and of which you will afterward become most heartily ashamed. The advice given by Athenodorus the philosopher, to Augustus Cesar, is of great value: "Remember, Cesar, whenever you are angry, that you neither say nor do any thing, before you have repeated to yourself the twenty-four letters of the alphabet." This admirable rule, or something of a like character, should be adopted by every young man, as a kind of safety-valve, that will permit the first rush of angry feelings to pass off, before they induce any improper action.

I cannot refrain from again urging young men to frequent the company of virtuous females. It will impart gracefulness, urbanity, and polish to their general demeanor—a purity, modesty, and propriety to their conversation and manners—which they can not obtain elsewhere. No man, except he possesses feelings of a brutish nature, can fail to become more exalted and refined, by often mingling in female company, where modesty and enlightened virtue prevails.

In conclusion, remember that "gentility is neither in birth, fortune, manner, nor fashion, but

in mind! A high sense of honor—a determination never to take a mean advantage of another—an adherence to truth, delicacy, and politeness, towards those with whom you mingle, or may have dealings—are the essential and distinguishing characteristics of a gentleman."

CHAPTER VIII.

CULTIVATING THE MIND.

That there is a striking distinction between the capabilities of mankind and those of animals, is a self-evident truth. The cause of this vast disparity, consists in the endowments bestowed by the creative Hand, for the guidance of the different races. Instinct is the highest capacity possessed by the brutes. Through its influences, they are enabled to obtain food for the sustenance of the body, and also to take measures to secure themselves from threatening danger. These being the only wants of the animal races, the powers of instinct are amply sufficient to afford every needed supply; and the Creator has thus granted them all they can ask in consistency with their nature and scale of being. But man has been endowed with the higher and more diversified powers of Mind. These crown him lord of this world—these form the grand, and indeed, the only distinction between him and the brute world—these enable him not only to supply all

the wants of his body, but also to rule over the animal creation, and convert them to his purposes.

The human mind, who can describe?—who can fathom its capabilities?—who can measure its mighty powers?—who can mark the limit of its upward flight toward infinite Perfection? Wonderful faculties! which annihilate time, and enable us to live in a moment, as it were, through a thousand ages of the recorded Past, or of the imagined Future! Inscrutable powers! which enable us to overleap space, and in an instant, to traverse the earth from pole to pole, and from meridian run the vast circle to meridian!—which enable us to soar aloft to the bright stars of heaven, and to stray from planet to planet, and from system to system, throughout the azure fields of ether! Incomprehensible mind! guided by faith, on swift expanded wing, it can urge its flight up, far, far up, through illimitable extent, and bow in gratitude and love before the very throne of omnipotent Goodness!

What has not been accomplished by the human mind? It has not only sought out means by which every luxury has been procured for the body—it has not only improved and expanded its own powers, and elevated the human race from ignorance and barbarity, to civilization and the possession of an immensity of knowledge—but it has made the elements its servants; it has penetrated deep into the properties and operations of nature's laws, and ascertained to no inconsidera-

ble extent, the perfect principles upon which the Mighty One upholds and directs the works of his hand! Yet, amid all its deep researches, amid all its surprising discoveries, the mind has not yet fathomed its own wonderful capabilities; it can not yet even conceive of the unmeasured extent, the vast height and depth, the length and breadth, verging to infinity, of the knowledge its far-reaching powers are capable of grasping! Truly has man been created in the image of his God—truly is his intellect a transcript, an emanation, of the Infinite Mind!

Young men, should the powers of that heavenly mind with which you have been endowed, be overlooked, neglected, forgotten? With the invaluable cluster of mental faculties which you possess, and which only need exercise, to gush forth in streams of pure, high, holy enjoyment, will you pass them by, as unworthy your attention, and join with the brute, in a career of low, bodily gratification? Every manly and ennobling impulse within you, cries out against such a dishonorable course!

There is not only a wide distinction between the powers of instinct and of mind, but also in their natures. In instinct there is no perceptible improvement. All its powers are imparted at once. The bird builds its nest, the bee seeks its delicious nectar, the beaver constructs its hut and its dam, with the same unerring precision on the first effort, as after years of practice. Neither is

there any improvement in their races. The bird, the bee, the beaver, indeed all animals, perform their various avocations with no more perfection now, than when they came forth from the ark of Noah. Instinct, it is true, is susceptible of a very limited improvement in some animals, when aided by man's reason. But it does not possess *within itself*, the least power of improvement. But the mind of man is constituted on principles entirely different. Of all living beings, none, probably, are more ignorant and helpless, than the new-born infant. The barking whelp of the same age, evinces much more knowledge, than the feeble offspring of man, a few days or weeks old. But in that cradled nursling slumber the faculties and energies of a mighty mind, which, under proper cultivation, can be improved to an extent now incomprehensible! Thus instinct exercises its power without cultivation; but man must improve and exercise his mental faculties, before he can enjoy the high advantages they are capable of bestowing.

The Creator has seen proper so to constitute the human mind, that it much resembles the rich soil of a garden. When destitute of cultivation, it will be overgrown by the weeds and briars of ignorance—useless in themselves, and the source of great evil—with here and there, perhaps, a sickly plant of knowledge, struggling for existence, amid choking thorns and thistles. And the more powerful the natural capabilities of minds

in such state, the greater the evils flowing from a want of culture, as the richest soil shoots up the rankest weeds. To be duly benefited by the elevated capabilities with which the Creator has endowed man, the soil of the mind must be properly tilled; the weeds and brambles must be exterminated, root and branch. And not only so, but the seeds of knowledge must be sown—the tender plants, as they spring up, must be nursed, and watered, and warmed into a vigorous growth, by instruction and reflection, and all the numerous aids that abound. In this manner the tree of knowledge will grow and enlarge; its branches will expand, and, ere long, be clothed with beautiful blossoms; and in due time, a rich and precious harvest of invaluable wisdom, will be the reward of these labors.

The mind will not remain dormant and idle. If its energies and capabilities are not summoned to the acquisition of useful knowledge, they will submit to the dictation of ignorance and superstition, and under their control, will become loaded with those dark and erroneous conceptions, which are the fruitful source of unspeakable evil. If the intellectual capacities are not sufficiently cultivated and enlightened to be your master, to control and direct you, they will become powerful assistants to evil propensities—if they are not led to the aid of virtue and truth, they will volunteer in the service of sin and error: in their blindness hey will marshal the passions in battle array,

and lead them on to the attack of every thing virtuous and commendable, and to the destruction of every pure, rational, and proper source of enjoyment.

It is a law of our bodily and mental nature, as now constituted, that no good can be obtained, no real benefit secured, no proper enjoyment experienced, without a corresponding exertion to procure it. Hence, if you make no effort to cultivate the mind and improve your faculties, you will remain in ignorance, and be compelled to experience all the manifold evils that flow from ignorance. But to secure all the advantages and all the enjoyments of an enlightened intellect, you must summon industry and perseverance to your aid, and properly cultivate the powers God has given you.

Are there not, then, young men, inducements abounding, sufficient to urge you to a proper cultivation of the mind? Let me direct your attention to a few further considerations. A mind properly cultivated, becomes the source of much unalloyed enjoyment. The bacchanalian over his cups—the debauchee in his revels—the unprincipled in their career of crime—sometimes experience fleeting sensations, which they denominate enjoyment. But these, at best, are but moments of fitful excitement, that can not properly be dignified by the name of happiness. They are, in reality, evils disguised in those alluring robes which decoy their dupes to certain wretch-

edness—and millions of miserable victims, can testify from experience, that at last, they "bite like a serpent, and sting like an adder." These delusive excitements are truly represented by the book of the Revelator, which was sweet in the mouth, but bitter, bitter, in the stomach! Why should rational beings seek those misnamed pleasures, that are invariably followed by more than an equal amount of pain and wretchedness? especially, when there are numerous sources of happiness within their reach, without any of this alloy!

The enjoyments springing from a well cultivated mind, are exalted and exquisite in nature, without any intermixture of succeeding unhappiness. They flow from fountains entirely disconnected from, and elevated above, the passions, and are not, therefore, subject to their fluctuations. Compare the pleasures of the student with those of the profligate. The student goes on in acquisition, from truth to truth, obtaining clearer and brighter views of the wonderful laws of science and of nature, and the amazing displays of infinite wisdom which abound. He perceives every where, the utmost knowledge and perfection at work, adapting means to produce wise and benevolent ends. He obtains an understanding of the curious in art, and the wonderful in philosophy. And as his mind expands and his wisdom increases, in these researches, a pure stream of enjoyment pours into his heart, with an influence sweet as

the dews of Hermon. These pleasures are unalloyed—they never satiate the appetite—they cause no disease, pain, or decrepitude—but they increase in delight as they increase in abundance! But not so with the profligate. The more he indulges in what he calls his pleasures, the deeper he sinks in corruption and degradation—the oftener he gives way to his unbridled passions, the less power do they possess of bestowing enjoyment, the greater is the pain they induce, and the more entirely does he become their slave—until every sense is palled, every taste is blunted, every source of rational gratification is destroyed; and he goes downward to the grave, a miserable, decrepid, idiotic caricature of humanity!

A cultivated mind, is one of the most important requisites in obtaining a respectable standing in society. The least degree of discrimination will satisfy you of the truth of this assertion. Who are respected in community?—who move in the highest circles?—who are selected to fill stations of trust, of responsibility, and honor? Your own experience will testify that they are men of cultivated minds. In this land of republican equality, there are no privileged orders, no feudal system, to foist men into stations for which they are unfitted. But he who would rise to distinction here, must depend upon his own resources—must ascend by his own merits and capabilities. In this land, the truth of the poet's words are fully exemplified—

"Honor and fame, from no *condition* rise:
Act well your part—*there* all the honor lies."

And need I say, that to "act well your part," in this enlightened age and country, a cultivated mind is indispensable? Without it, your prospects of elevation and honor, are dark and unpromising. You can not reasonably expect to rise above the rank you now occupy, without a diligent application to the enlightenment of the mind.

A cultivated mind is essential to insure prosperity in any circumstances. There is no proper profession, occupation, or calling in which men engage, where an enlightened mind will not directly tend to prosperity. "Knowledge is power." He who possesses knowledge, has resources at his command to aid in every undertaking, of which the ignorant man is wholly deprived. Compare those who have been successful in life—who have arisen from obscurity to fame, from poverty to wealth—with those who have always remained in obscurity, or have been reduced from wealth to poverty, and, as a general rule, you will discover that while the former are men who have cultivated their minds, the latter are ignorant and unlettered.

In cultivating the mind, three things are necessary to insure successful progress, viz., application, industry, and perseverance. Whatever may be your condition in life, by calling these to your aid, your can hardly fail of succeeding, to the extent of your aspirations. Are you wealthy,

and surrounded by numerous advantages? Still without industrious application, you can make no improvement, no progress. A score of tutors may attend you without avail, unless you call your own energies into activity. They can not study for you, or think or learn for you. You must do this for yourself, or remain in ignorance; you must severely task the powers of your own mind, or continue under all the disadvantages of a want of cultivation. Are you poor?—destitute of means and advantages? These circumstances should not discourage you. A resolution nobly and firmly formed, to triumph over the difficulties that surround you, and sustained by industry and perseverance, will make you almost any thing you choose to be. A poor stammering boy of ancient Greece, resolved to become an orator, although to appearance, wholly unfitted to succeed in his determination. But for him, application and perseverance did every thing. With untiring industry, he cultivated his mind. In the caves of the mountains, and beside the boisterous ocean, he trained his powers, until success crowned his efforts. Even in those days of eloquence, he charmed and astonished all Greece, and transmitted the name of Demosthenes, to the latest generations of men. The celebrated Dr. Alexander Murray, was the son of a poor shepherd in Scotland. He learned his alphabet from the board of an old wool-card, whereon his father marked the letters with the burnt end of a root taken from the

fire. From this humble condition, by an industrious and unwearied cultivation of the mind, he arose to an eminence as a scholar, to which few can expect to attain! Many instances might be cited in our own land, where, by application to mental culture, men have arisen from obscurity to eminence and renown. Thus poverty, an humble origin, or disadvantageous circumstances, need not be an insurmountable obstacle to the cultivation of the mind, or to an elevation in respectability and public esteem.

In cultivating the mind, you should exercise a proper command over its powers. There is no habit more fatal to rapid improvement, than to permit the attention of the mind to be distracted by a variety of objects. You should sway sufficient control over the mental faculties, to concentrate them at will, on any given subject, until you have become acquainted with its properties. And when your attention is directed to the acquisition of any particular branch of knowledge, let it be the object of all your energies and labors, until it is fully attained, and stored safely in the repository of wisdom.

Patience is necessary in improving the mind. There are many discouraging circumstances attending even the most successful students. But patience will enable you to triumph over every difficulty. Patience will dig down mountains and fill up valleys—it will enable the simple to become enlightened, and the enlightened to excel in wis-

dom. You should not be frightened at perplexing and knotty points in your studies. Some minds are inclined to slide easily around such obstructions, and travel on in ignorance of their merits. This is a deleterious practice, and to be especially avoided. Look every question fairly in the face—attack it manfully and vigorously—penetrate thoroughly to its foundations—and all its mysteries will soon be unfolded to your comprehension. In this manner you will not only secure the knowledge enclosed in the difficult point, but will exercise and train the mind into increased strength and power.

A frequent recourse to the instructions of the aged, is a valuable and pleasant method of improvement. The aged have for many years been collecting wisdom, both theoretically and practically; and they are happy to impart to the young from their fund of information. Much practical instruction can, therefore, be gathered from the conversation of the aged. But they must be permitted to proceed in their own way. They will relate scenes they have participated in, describe sights they have witnessed, experiments they have seen tried, and theories that they have beheld tested. In these narrations, you will hear many wise sayings and aphorisms—much useful information, interlarded with adventure and anecdote; you will hear relations delineating the workings of human passions, evincing the evils of ignorance, the wretchedness flowing from error, the

folly of indulging in sinfulness, the misery and pain which it invariably entails upon its votaries, and the wisdom of walking without deviation in the path of virtue, probity, and temperance. In thus unloading their minds to the young, the aged are capable of imparting lessons abounding in the rich instructions of precept and example.

CHAPTER IX

ESTABLISHING FIXED PRINCIPLES.

In his physical creation, the Deity has established causes which operate with unswerving certainty—which invariably produce the same effect. A certain degree of heat will always burn—and a certain amount of cold, as certainly, will always freeze. The Creator has also established moral laws for the government of the human race, which are as sure in their operations, and as undeviating in their effects, as his natural laws; although their movements and influences are not so evident to the eye of the spectator. Fire will no more certainly burn, than will a vicious action, sooner or later, cause unhappiness to him who is guilty of it. This principle in morals is as immutably fixed, as the pillars of Jehovah's throne. And when this important truth of the *certainty* of punishment for every wilful violation of the moral law of God—a truth which runs through the whole extent of the Scriptures, and which is testified to by the experience of all ages—is believed

and settled in the heart, there will be no more inducement to commit a known crime, than to walk into the burning flame!

Young men, do you believe these propositions? do you believe there is a just and certain punishment awaiting you, for every deed that is morally wrong?—and a punishment, too, from which there is no escape?—If you do not—if you imagine that immorality of any character will make you happy, and that you can escape the evil consequences flowing from it—you are truly in a pitiable condition—you are treading a dangerous path—you are under the sway of a delusion, which, beyond all possibility of doubt, will lead you into pain, and grief and wretchedness. But if your minds have become sufficiently enlightened to adopt the belief, sanctioned by divine revelation and the whole history of our race, that moral guilt of every description, is the cause of certain unhappiness and degradation, you have adopted a wise opinion; and if faithfully adhered to and practiced, it will save you from the most fruitful sources of earthly wretchedness.

With these reflections in view, you will perceive the necessity of establishing, at the outset of life, certain fixed principles of moral conduct, to which you will rigidly adhere in all your intercourse with the world. These principles will, of course, be of a character corresponding to the career which you desire to run through life. If it is your inclination and ambition to mingle with

the vicious and depraved--to become a miserable, degraded, despised outcast—a bloated, deformed, diseased libel upon the form and name of man—a moving pestilence, a stench in the nostrils of community--the object of the scorn, and contempt, and disgust of the virtuous of your fellow-beings—if these are the circumstances to which you aspire, you will adopt your principles accordingly; you will determine to be unprincipled, vicious, intemperate, profane, cruel and revengeful—and your desired degradation will speedily and unavoidably follow. But if, more wisely, you are ambitious to obtain the good will of society—to become respected, loved, honored--to be successful in your business undertakings, and to receive the aid of friends in times of need—if you desire to possess that peace of mind, that calm satisfaction and complacency, which form the foundation of all true happiness—you must adopt principles of a corresponding nature—principles directly the reverse of those above enumerated. Remember that a good standing in society--a character of respectability—can never be obtained by an adherence to vicious principles. The one is entirely incompatible with the other—is as impossible in the very nature of things, as for the streams of water to rush back to their fountains.

I repeat, you must choose and adopt the principles by which you would be governed—you must establish them in the heart, lay them up in

the mind, as landmarks for future direction. "When an *author* has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf. When I have fully made up my mind on the correctness and value of a *principle*, I put it on the shelf of the mind. A hundred subtle objections may be brought against this principle; a hundred temptations to violate it; I may meet with some of them, perhaps; but my principle is on the shelf. Generally I may be able to recall the reasons which weighed with me to put it there; but if not, I am not to be sent out to sea again. Time was when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced; and there on the shelf it shall be."

I can not refrain from enumerating two or three important moral principles, which every wise young man should adopt and adhere to. Have you formed the resolution to pursue a course in life which shall secure the respect, the esteem and confidence of community at large? It is a noble, manly resolve: and of itself is one good step towards success in its completion. Let me say to you, that—

Honesty is one of the first and most important principles to be adopted, to secure this end. That "honesty is the best policy," is a proverb universally allowed to be true. Never swerve from the teachings of this proverb, even in the most trivial

degree, on any occasion, however trying. When you are assailed by temptation to defraud another, stop one moment and reflect—call to mind the above maxim and reason with yourself: "If honesty is the *best* policy, then dishonesty in any respect, is *bad* policy—the *worst* policy—and, will, in one way or another, result to my final injury." The tendency of such reflections, will be to enable you to withstand the temptation and preserve your integrity. "No one ever did a designed injury to another, without doing a greater to himself." These are words of truth; and were they engraven upon every heart, and made to influence every mind, how much iniquity would they prevent! A dishonest action will revert upon the head of its author, with tenfold vengeance. He who cheats another, cheats himself far more deeply than his victim. He defrauds his victim of perishable wealth; but he defrauds himself of that which is of more value than all the riches of the Indies—he defrauds himself of a good name, of the confidence and respect of his fellow-beings, and of that peace of mind, the absence of which, is continued torture. A man in business wars against his own welfare in defrauding his customers—in taking a mean advantage of the ignorance of those who are so circumstanced as not to know the true value of articles. His acts of this nature, can not long remain concealed—he is soon detected; and community place a mark upon him, as dark, and deep, and enduring as

that upon the brow of Cain. Public confidence being lost, his business dwindles away, his customers forsake him, and when it is too late, he finally perceives the imperishable truth of the motto—"honesty is the *best* policy." Concealing or misrepresenting the market price of articles—selling goods or any property, as perfect, which is unsound, or concealing the defects of what is disposed of—are all dishonest and dishonorable practices, that will result vastly more to your injury than your benefit. Never be guilty of them, as you value your true peace and prosperity.

Poetry never uttered a more evident truth, than that which runs in the following line—

"An honest man 's the noblest work of God."

The title of an *honest* man, is more to be coveted than any that can be conferred by the favor of royalty. And when we lie down in the grave, could there truly be inscribed upon the slab which marks our resting place, the epitaph—"*Here rest the remains of an Honest Man*"—it would be memento far more honorable than the proudly swelling cenotaph, or the lofty pyramid.

Veracity is another principle which should be firmly fixed in the mind. A love of truth, with an inflexible adherence to its guidance, on all occasions, is one of the most noble characteristics than can adorn humanity. But what is more unmanly and contemptible, than the habitual utterance of falsehoods? He who is addicted to this

dishonorable practice, soon gains a reputation far from being enviable or desirable--he is ranked in that class who are "not to be believed when they speak the truth." Avoid this habit as ungentlemanly and wicked—as only calculated to bring upon you the distrust and disrespect of society. While its mark is upon you, no one will confide in you or esteem you. Let all your communications be characterized by strict truth and integrity. A name well established for veracity, will minister much to your enjoyments, both in a moral and a pecuniary point of view.

Benevolence should also be established, as one of the leading principles of your character. This heavenly characteristic is enjoined by religion, morality and the condition of mankind. In every community, there are the rich and the poor—the prosperous and the unfortunate—those who are surrounded by plenty, and those who are pinched by want. Should your condition fortunately be the former, forget not those who are involved in the difficulties of the latter; but impart to them a portion of your means, and your kindness will not go unrewarded.

By benevolence I do not mean the giving alone to some mammoth institution, or the support of some popular scheme whose field of labor is far distant. It is to be feared that improper *motives* induce too many to bestow their means on these projects, and that there is more wrong feeling indulged in *thus* giving, than in withholding. The

benevolence which I would particularly recommend, is more of a home character—more of a domestic virtue. It is that emotion of pity and kindness, by which your ear will be open to the petition of distress at *your own door*, and your hand be made ready to relieve the wants of the poor *in your immediate vicinity!* These should be attended to *first*. If you still possess the means, you can then widen the circle of your benevolence. And permit me to say, that even a little, given to hush the orphan's wail and dry the widow's tears—to cause the smile of plenty to pervade the abodes of penury and want—is a sacrifice upon the altar of benevolence, the incense of which will arise far higher toward the throne of infinite Goodness, than thousands publicly lavished upon some popular scheme, to accomplish you know not what! Allow benevolence to be your pervading characteristic—be the friend of the friendless, the protector of the weak and defenceless, the patron of the deserving poor—and you will realise how sweet is the truth of the Scripture declaration—"It is more blessed to give, than to receive."

CHAPTER X.

STABILITY OF PURPOSE.

The minds of men differ in no respect more wide, than in stability of purpose. While some are stable and firm, their movements characterised by cautiousness and decision, others are equally remarkable for lack of foresight and firmness—incapable of forming a decision from patient research and investigation, and unable to abide by any decision, however formed, for any reasonable length of time. This latter failing is very unfortunate. "A man without decision, can never be said to belong to himself; since, if he dared to assert that he did, the puny force of some cause, about as powerful, you would have supposed, as a spider, may make a capture of the hapless boaster the very next moment, and triumphantly exhibit the futility of the determinations by which he was to have proved the independence of his understanding and his will. He belongs to whatever can seize him; and innumerable things do actually verify their claim on him, and arrest

him as he tries to go along; as twigs and chips, floating near the edge of a river, are intercepted by every weed, and whirled in every little eddy. Having concluded on a design, he may, pledge himself to accomplish it—if the hundred diversities of feeling which may come within the week, will let him. As his character precludes all foresight of his conduct, he may sit and wonder what form and direction his views and actions are destined to take to-morrow; as a farmer has often to acknowledge the next day's proceedings are at the disposal of its winds and clouds."*

How often do we discover people of this character—generally denominated "fickle minded." They are seldom satisfied with their present condition or employment—preferring almost any other situation to the one they happen to occupy, and any other business to that in which they are engaged. Their minds are usually filled with some new and wonderful project, or employed in unfolding some magnificent discovery, which they believe will astonish the world, and bring inexhaustible wealth into their possession. Such people are generally industrious—not, however, in that steady application to useful business, which will in time yield a certain reward—but in building stupendous and beautiful "castles in the air," which are reared this hour, only to be demolished the next!

* Foster's Essays.

The "fickle-minded" man is not satisfied with *doing well*—he is not willing to "let well alone"—and his mind is constantly engaged in devising schemes to *do better!* In entering a new occupation, he looks at every thing through the medium of an ardent imagination. He believes he shall realise speedy and abundant wealth from his change of employment; and for a season he is industrious and persevering. But at length the gildings of the imagination become effaced by sober reality; and when he discovers the true nature of his business—its actual advantages and disadvantages—it almost invariably falls short of his expectations; and his industry slackens, his energy fails—he becomes discouraged, and abandons his occupation for some new scheme, which more than probably, will also flatter him for a season, and again end in disappointment. And the man "wonders how all the embarrassments in the world happen to meet exactly in *his* way, to place him in those situations for which he is peculiarly unadapted, and which he is also willing to think no other man could have acted with such facility or confidence. Incapable of setting up a firm purpose on the basis of things as they are, he is often employed in vain speculations on some different supposable state of things, which would have saved him from all his perplexity and irresolution." People who give way to this instability, can not prosper to any extent. They are constantly liable to be deceived and involved in

difficulty. Their sanguine temperament leads them to look upon impossibilities as *probabilities*, and upon probabilities, as *certainties!* From this credulous, inconsistent disposition—this incessant inclination to change—this desire, while doing well to do much better—how many have been reduced from competency and fair prospects, to utter ruin and despair!

I have already remarked that the minds of men naturally differ very materially in respect to firmness and stability of purpose. But a deficiency in these valuable qualifications, need not be an irreparable defect. It can, to a good degree, be remedied by proper exertion and application. When you become sensible that your mind is constitutionally inclined to fickleness and instability—(and a little candid self-examination will enlighten you upon this point)—you should then call up all your energies to counteract this tendency—and it should be your study to strengthen these weak properties of the mind, by a constant and watchful guard upon its operations. By proper exertion, the mind can be trained into a good degree of firmness and decision, so that its promptings may not be changed by every varying wind. By obtaining the mastery over your mental powers, you may concentrate them upon any given subject within your comprehension, and search out its foundation, its bearings and influences, and ascertain the weight of the claims it has upon your attention.

To act *safely*, requires you to act wisely, cautiously and firmly. You should ponder well all the measures you adopt. Never enter upon any important undertaking rashly, at the impulse of any fleeting emotion, but be deliberate and reflective--examine it in all its bearings, and weigh well its probable results. You should not forget that there are always two sides in the appearance of every project—a bright and a dark side. Give yourself no labor in examining the *bright* side—for that will usually present itself in colors sufficiently attractive. But be diligent in thoroughly investigating the *dark* side of the picture. Look with an eye of scrutiny, at the worst aspect it can assume—endeavor to discover its greatest disadvantages and its most remote liabilities to failure. On the one hand, you should not aggravate the appearance of difficulties, or conjure up vain and unreal obstacles—and neither should you neglect to recognize every well-grounded objection, and look it fairly in the face. And from all your means of information, deliberately form your judgment, as to the most proper course to pursue. And when you have once engaged in any honorable occupation, or entered upon any proper branch of business, let all instability, and fickleness, and doubt, be banished from the mind—call into requisition all your effective powers—be industrious, persevering, economical, and patient——let no new visionary scheme charm your attention into another channel—and you

will be on the high road that leads to prosperity.

The mania for speculation has been the ruin of multitudes in our land. Those who are brought under the sway of its delusions, are led to despise the slower method of their fathers, of obtaining wealth by honest industry and perseverance, as tedious and useless; and it is their constant study to devise some scheme, by which they can leap at once into boundless riches. This thirst for speculation, has been the source of immense evil to our country. And not the least among its evils, is, that it leads to the neglect of the common, yet most useful avocations of life—those branches of *productive industry*, upon which our general welfare depends—and begets not only fickleness of mind, but idleness, chicanery and corruption. Young men should beware of this rage for speculation. Where it enriches one, it plunges a thousand into poverty. It seems, indeed, to be nothing less than a strife among a certain class, to defraud one another, and the public at large; and therefore, the honorable and the upright can not with propriety engage in its excesses. The only laudable and safe method of acquiring wealth, is to engage in some occupation that is *useful* to your fellow-beings; and if you are industrious, prudent, persevering and stable-minded, you can not avoid obtaining a comfortable livelihood, with the prospect of securing in due time a sufficient amount of wealth,

to give you all the enjoyment that can flow from riches.

The old maxim warns us not to have too many irons in the fire, lest some should burn. Dr. Clarke imagines this to be a needless caution. He says a man can not have too many irons in the fire, and that he should thrust in "shovel, tongs and poker." But I differ from the Doctor in this respect. It is true, there are minds so bountifully endowed, possessing so great a variety of powers, so much energy, discrimination, and elasticity, that they can successfully engage in various branches of business at the same time. But such minds are more rare than common. The generality of mankind will succeed far better by directing all their attention to one branch of business, than by distracting it among a variety. It is wise, therefore, still to adhere to the old maxim, and beware of having too many irons in the fire.

Let not the stability of you mind be shaken by ill-luck or by misfortunes. "Don't be discouraged, if in the outset of life, things do not go on smoothly. It seldom happens that the hopes we cherish of the future are realized. The path of life in the prospect, appears smooth and level enough; but when we come to travel it, we find it all up hill, and generally rough enough. The journey is a laborious one, and whether poor or wealthy, high or low, we shall find it to our disappointment if we build on another calcula-

tion. To endure what is to be endured, with as much cheerfulness as possible, and to elbow our way as easily as we can through the great crowd, hoping for little, yet striving for much, is perhaps the true plan. But don't be discouraged, if occasionally you slip down by the way, and your neighbors tread over you a little—in other words, don't let a failure or two dishearten you. Accidents happen—miscalculations will sometimes be made—things will turn out differently from our expectations, and we may be sufferers. It is worth while to remember that fortune is like the skies in April, sometimes cloudy, and sometimes clear and favorable: and as it would be folly to despair of again seeing the sun, because to-day it is stormy, so it is unwise to sink into despondency when fortune frowns: since in the common course of things, she may surely be expected to smile again. Don't be discouraged, under any circumstances. Go steadly forward. Rather consult your own conscience, than the opinions of men, though the last are not to be disregarded. Be industrious; be frugal; be honest; deal in perfect kindness with all, exercising a neighborly and obliging spirit in your whole intercourse; and if you do not prosper as rapidly as any of your neighbors, depend upon it, you will be as happy."*

*Monthly Repository.

CHAPTER XI.

POLITICS.

I DEEM it not improper, in addressing young men, to make a few observations respecting *politics*. It is well for the stability of our republican institutions, that the people are divided into parties. This leads to a strict scrutiny of our public functionaries—to the exposition of their faults and a commendation of their wisdom and virtue—and all this has a tendency to keep them faithful in the discharge of their duties.

There are two prominent evils in regard to politics, against which young men should be upon their guard. The first, is the changing from party to party, for the purpose of obtaining popular applause, or office, or emolument. Such conduct betrays an entire destitution of moral principle and rectitude. If you adopt these motives as the basis of your political bias and proceedings, it is quite certain, although you may be successful for a season, that your object will eventually be discovered, you character and influence will be

lost, and all parties will despise and neglect you. A shuffling, time-serving demagogue, a political weathercock, veering in the direction of every wind that blows, without regard to principle, is a most despicable character; unworthy the privileges of a freeman.

The other evil to which I allude, is upon the contrary extreme—a blind and servile *adherence to party*—an infatuation, by which every measure, however dangerous, is supported, that is dictated by the leaders, the wire-pullers of *the party*, and every principle, however valuable and salutary, opposed and contemned, whenever they give the signal—an infatuation, under the degrading influence of which, men abandon their birth-right of freedom of opinion, and are willing to see with the eyes, and hear with the ears, and understand with the judgment of those whom they permit to lead them. This servility to party tactics, party measures and party men, is an evil greatly to be deprecated. It is rife with dangers—dangers that reach the very vitals of our free institutions.—Should the day ever arrive when this degrading party servitude becomes general, when it winds its enslaving chains around the great mass of the people, the sun of this Republic will wane to the horizon, and early set in clouds and darkness.

In former years, it was the fortune of the writer of these chapters, to be engrossed to no inconsiderable degree, in the political strifes of the day. From the peculiarly favorable opportunities which

I then enjoyed of judging the designs and motives of political *leaders*, I became fully satisfied, that the degrading principle of servility to party measures, is designedly diffused through community, by interested men for their personal aggrandizement—and that the strife, and clamor, and bitter acrimony that convulses society at the approach of important elections, is caused mainly by the struggle between the "*ins*" and the "*outs*"—between those who are *in* office and *wish to keep in*, and those who are *out* and *desire to get in!* Were it not for the contentions of these two classes, the clangor of political battle would be hushed, and the people would calmly and peaceably adopt the proper measures to continue our institutions in their purity, and keep the wheels of government in well balanced motion. Young men should be aware of these things, that they may "see through" the sophistical and bombastic declamation of political demagogues. "Measures and not men," was the motto of the founders of our Republic; and it still remains the popular cry of all parties. But it requires only a single glance at the proceedings of politicians at the present day, to discover that, with too many of them, this maxim has become reversed—and their great object is *men* and not *measures!*

It devolves upon the young men who are now coming upon the stage of action, to arrest the progress of this growing evil, and to diffuse abroad a love for political independence and purity. To

this end, allow me to urge every young man whose eye rests upon these lines, not to attach himself so strongly to any party, that he can not without improper bias, exercise that privilege of deciding for himself upon the propriety or impropriety of principles and measures, which is the invaluable legacy bequeathed to us by our fathers! Avoid all party chains and shackles, and all *party* measures, that are not plainly and strictly for the benefit of the whole body of the people—all attachments to *men* and *names*—every thing that can have a tendency to blind the judgment or deaden the love for *principle*. Understand me—I do not object to political parties. In a Republic like this, there must be parties while men continue to differ honestly in opinion. But I object to that degrading attachment to party, by which the judgment is so blinded as to consider the interest of *the party* paramount to all other interests—that dangerous infatuation, which says—"the *party* must be sustained, *at all hazards!*" Let it be your highest ambition to be a republican, in the broad and true acceptation of that word—a lover of enlightened and well regulated liberty, of equal rights and privileges—a supporter of the best interests of your country, irrespective of the rise or fall of *parties* or *men*. When measures are brought to your consideration, do not inquire who originated them, or by what party are they supported, or what men will they elevate or overthrow?—but only ask, are the proposed measures

called for by existing exigencies—are they consistent with the genius of our free institutions—are they compatible with republican principles—are they calculated to enhance the public welfare? If, after strict and candid examination, you can answer these inquiries in the affirmative, support the measures; but if not, reject them entirely. And when an individual is held up for public station, let not the question be, by whom was he nominated—or to what party does he belong?—but ask, what are his *principles*, his abilities?—apply the text of the patriot Jefferson—"is he capable, is he honest, is he faithful?" Never give him your support until you are perfectly satisfied upon these points. Let the young men of this Union free themselves from all debasing manacles, from every improper bias, and pursue an upright, manly, independent course in regard to politics, and the evils that are now sapping the foundations of our Republic, will become annihilated. And I can not avoid here recommending young men to patronize more extensively, those public prints that are neutral respecting politics—those papers which freely and boldly canvass the political questions of the day, without becoming attached to any party or any set of men. One publication of this character, conducted with ability and discrimination, will throw more light upon the actual state of the country, the true nature of its interests, and the character and tendencies of the current and prominent measures

of the times, than a score of those papers that are wholly devoted to the upbuilding of a particular party. Those young men, therefore, who are more deeply interested in the welfare of the whole country, than in the welfare of political parties and individual aspirants, will do well to become patrons of these neutral periodicals.

CHAPTER XII.

MARRIAGE.

Young men should allow matrimony, to be a frequent subject of serious reflection.* I repeat, *serious* reflection. Although young people are generally in the habit of viewing marriage as a light, pleasant, laughable matter, of no great moment, yet it is a subject which deeply involves their enjoyment, their peace and prosperity through life, and therefore it is one of weight and importance. Marriage is one of the vital institutions of civilized life. In whatever community it holds a high and sacred rank, it is a prolific source of the social virtues and enjoyments. But wherever its holy obligations are unknown or unheeded, man sinks to the level of the brute, in regard to every thing that is elevating and ennobling.

* I would refer the reader to the Fifth Lecture of "Combe's Moral Philosophy," for some useful remarks respecting marriage, which should be read and heeded by every youth who expects to enter the matrimonial state.

Marriage is a *duty*—made so by our Creator. In forming the man, he did not intend him to be a lone and solitary being. The sacred historian instructs us that the "Lord God said, it *is not good* that the man should be alone; I will make him a help meet for him." From the body of Adam, the woman was formed; and Deity uttered the authoritative requirement, "therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Here is a strict command to enter the marriage state.

Matrimony is made a duty by nature. The human race are equally divided into the two sexes, male and female. They are evidently intended for each other's society. The woman, from her delicate constitution, stands in need of the aid, the protection and support of the sterner and more vigorous sex. And it is equally necessary that the man should be civilized, polished, and curbed in the outbreaking of his impetuous passions, under the influence of the purer mind and sweeter affections of woman. There is no way in which these mutual benefits can be so properly and so beneficially bestowed, as through the institution of marriage. The ties thus formed, call into activity, all the kindest and holiest affections of our natures—they bring out the bright virtues and excellencies of the human heart, and awaken to life, that love which sweetens the uneven journey of earthly existence.

Every young man should make it the settled resolution of his mind, to enter the matrimonial state. This should be one of the important ulterior objects, to which his earlier plans and exertions should tend. To take upon himself the marriage obligations, with proper views and in proper circumstances, should be the goal at which every honorable young man should endeavor early to arrive. And he should never consider himself as perfectly settled in life, and prepared to take his proper station in society, until he obtains this "help meet," this better half.

"The wish to marry, if *prudently* indulged, will lead to honest and persevering exertions to obtain a reasonable income—one which will be satisfactory to the object of your hopes, as well as to her friends. He who is determined on living a single life, very naturally contracts his endeavors to his own narrow personal wants, or else squanders freely, in the belief that he can always procure enough to support himself. Indeed it can not have escaped even the careless observer, that in proportion as an individual relinquishes the idea of matrimony, just in the same proportion do his mind and feelings contract. On the contrary, that hope which aims at a beloved partner—a family—a fireside—will lead its possessor to activity in all his conduct. It will elicit his talents, and urge them to their full energy, and probably call in the aid of economy; a quality so indispensable to every condition of life. The sin-

gle consideration, 'What would she think, were she now to see me?' called up by the intrusion of a favorite image—how often has it stimulated a noble mind and heart to deeds which otherwise had never been performed!"* "The first blessing," says Bishop Taylor, "God gave to man, was society; and that society was a marriage; and that marriage was confederate by God himself, and hallowed by a blessing. Celibacy, like the fly in the heart of an apple, sits alone, and is confined, and dies in singularity. But marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world."

Some young men deem it exceedingly wise to make up their minds not to marry at all. But this determination is as ungenerous and dishonorable, as it is unnatural and unreasonable. And those who form it, are treasuring up to themselves evils and sorrows. The disadvantages of a single life are not so sensibly experienced while youth and health continue. But when old age creeps on and the bachelor becomes wearied with the amusements of youth, and is necessitated to seek for other sources of enjoyment, then he feels the

* Young Man's Guide.

desolation of his condition. Avoided in society, as one who is crusty, sour, cold-hearted and austere, with no domestic circle, no affectionate companion or loving offspring, to welcome, and cheer, and smile upon him in his hours of retirement—he feels that he is indeed *alone*—a forlorn, isolated, forsaken being; the object of the scorn of the young, and the derision of the old, and the general *butt* of ridicule and sarcasm. There is no individual in community, more generally disliked and unenvied, than *the old bachelor!* When sickness overtakes him, he experiences still more keenly, his lonely condition. With no guardian angel hovering around his couch, to present the soothing cordial, and to sympathise in his sufferings, he lingers upon the bed of disease—is administered to by the careless hand of strangers, in accordance to his *ability to remunerate them*—and finally dies unwept and unregretted, and his name sinks into oblivion! Such is the career of the bachelor! How cheerless and uninviting!

The difference in the condition of single ladies and gentlemen, is strikingly obvious. Many ladies remain single through life, more from the force of circumstances, than from choice. Young men should remember that the condition of ladies, in regard to matrimony is peculiar. From the usages of society, ladies can not seek out and select companions; but they must remain to be sought. They can *reject* proposals, but they can not *make* them—they can *decline* alliance with

individuals whom they dislike, but they can not *propose* it to those whom they would choose.—From these restraints, imposed by the rules of propriety, a lady is not to be supposed to remain single from aversion to that institution of marriage, which has been formed by the Creator. She is not, therefore, to be disrespected on this account. But the bachelor, from his superior advantages of selection, must remain single only through choice; and thus makes himself justly the object of animadversion and contempt!

A young man has no "right to *sport* with the affections of a young woman, in any way whatever. Vanity is generally the tempter in this case; a desire to be regarded as being admired by the women; a very despicable species of vanity, but frequently mischievous, notwithstanding. You do not, indeed, actually, in so many words, promise to marry; but the general tenor of your language and deportment has that meaning; you know that your meaning is so understood; and if you have not such meaning—if you be fixed by some previous engagement with, or greater liking for, another—if you know you are here sowing the seeds of disappointment—and if you persevere in spite of the admonitions of conscience—you are guilty of deliberate deception, injustice and cruelty. You make to God an ungrateful return for those endowments which have enabled you to achieve this inglorious and unmanly triumph; and if, as is frequently the

case, you *glory* in such triumph, you may have person, riches, talents to excite envy; but every just and humane man will abhor your heart."*

The proper *time* for marriage, is a subject of some moment. You should not enter the matrimonial state, until you are competent to support a family in circumstances of comfort. There is a Spanish proverb which says, "a husband without ability, is like a house without a roof." The man who has not the ability to provide for a family, would entail wretchedness upon himself, and those connected with him, were he to be married. But in this land of plenty, there are no young men possessing health and habits of industry and economy, who are incapable of maintaining a family, by the time they arrive at a suitable age for wedlock. Early marriages are preferable to late ones. By delaying until middle life, or old age, the habits and temper of the parties becomes fixed, and it is with great difficulty that they can adapt themselves to each other's dispositions, so as to pass pleasantly through life—though it is better to marry late in life, than not at all. As a general rule, young men should not marry before the age of four or five and twenty, nor delay it, except where circumstances imperiously demand, after thirty. "In Wurtemberg it is illegal for any young man to marry before the age of twenty-five, or any young woman before eighteen; and no man is allowed

* Guide.

to marry at any age, unless he can shew to the priest, his ability to provide for a wife and family. Such laws are extremely rational and judicious."*

The proper qualifications of a wife, is a topic in which young men are deeply interested. It has been remarked—probably by some crusty old bachelor—that choosing a wife, is like buying a ticket in a lottery. Were young men blind and deaf, or void of discrimination, this assertion might be true. But to those youth who see and hear, and who do not allow their imagination to run away with their judgment, the selection of a companion need not be a matter of great uncertainty. In choosing a wife, you should be solicitous to obtain one who is *good* and *useful*, rather than one who is *only* beautiful and accomplished. Say what we will, in regard to beauty of person, and exercise as much caution as may be, against its attractions, still it will exercise all the influence it deserves. I do not caution you against selecting a young woman who is handsome; but I warn you against choosing a wife whose only attraction is beauty of person. The morning cloud and the early dew are not more fleeting, than comeliness of form and features. He who marries a lady whose only desirable qualifications are a handsome face and person, will in a few years, perceive that the object of his choice has become faded and plain; and beauty,

* Moral Philosophy.

her only attraction, having fled, there is great danger that alienation of heart and a life of wretchedness will ensue. While personal beauty will exercise an influence upon young men, I would urge you to seek for other qualifications of a less fleeting class; and if you do not observe them in the female who attracts your attention, beware of a union with her. If a man marries a doll because it *is* a doll, he must attribute it to his own weakness, if he is doomed to discover that his companion possesses no other attractions *but those of a doll!*

You should also beware of any undue influence from useless accomplishments. A young lady may dance gracefully, sing delightfully, execute music skilfully, and have at her tongue's end the adventures of the heroes and heroines of all the popular novels of the day, and yet if she possesses a sour disposition, an irascible temper, a cold, ungenerous heart, and is ignorant of domestic duties, she would make a poor and profitless companion. Such ladies,

> "May do very well for maidens or aunts,
> But, believe me, they'll never make wives."

"There's many a good wife that can neither sing nor dance well." "I am an old fellow," says the poet Cowper, in one of his letters to Hurdis, "but I had once my dancing days as you have now; yet I never could find that I could learn half so much of a woman's character by dancing with her, as by conversing with her at

home, when I could observe her behavior at the table, at the fireside, and in all the trying circumstances of domestic life. We are all good when we are pleased; but she is the good woman who wants not the fiddle to sweeten her." A ball-room, a party, or the church, is a poor place to select a wife. The fairest appearances are there put forth; but you know not the faults and imperfections in mind, in disposition and habits, which they may cover.—The old proverb wisely says—"If thou desirest a wife, choose her on a Saturday, rather than on a Sunday." A few familiar visits when the object of your attention is engaged in domestic affairs and has no expectation of seeing you, will afford a clearer view of her qualities and habits, than years of intimacy under other circumstances.—You should endeavor to conceive, if possible, what will be the disposition, the habits, the character, of your intended companion, a few years hence, when she will have been tried in the severe school of experience and domestic cares. If you have reason to apprehend that her qualities will not be as valuable and attractive then, as now, you had better abandon, at once, all idea of connexion with her—for marriage with such a one, is far more likely to be fruitful of evil than of good.

Young men should not look for perfection in the female sex, either in beauty of person, or in disposition, or mind. This would not be generous or reasonable—perfection dwells not in mor-

tal frames. But there are a few valuable and all-important characteristics, which every young man should be satisfied dwell in the female whom he selects for his companion.

1. She should be *virtuous*. Virtue is the basis upon which all other valuable female qualities must rest. Women who are virtuous, although lacking in many other desirable qualifications, may still be valuable and worthy. But when virtue is wanting, the foundation of worth is removed, and no other qualification can atone for its absence.

2. She should have an agreeable disposition and an even temper. "This is a very difficult thing to ascertain beforehand. Smiles are cheap; they are easily put on for the occasion. By a good temper, I do not mean an easy temper, a serenity which nothing disturbs; for that is a mark of laziness. Sullenness, if you be not too blind to perceive it, is a temper to be avoided by all means. A sullen man is bad enough; what, then, must be a sullen woman, and that woman *a wife;* a constant inmate, a companion day and night. But if you have your eyes, and look sharp, you will discover symptoms of this if it unhappily exist. She will at some time or other, show it to some one of the family; or, perhaps, towards yourself; and you may be quite sure that in this respect, marriage will not mend her."* Good disposition and even temper are important

* Guide.

accompaniments to virtue. For although your intended wife may be virtuous and industrious, yet if she has a sour, morose disposition and an irritable temper, the probability is great, that you will live unhappily together. But if she has a kind, pleasant, benevolent disposition and a well governed temper, your prospect is fair, of enjoying a peaceable and agreeable home.

3. She should possess an enlightened mind—or, at least, a mind that eagerly seeks for useful information. It is well known that the mother sows the first seeds of knowledge in the minds of her offspring. How important that she should be qualified to discharge this office in a beneficial manner. Her mind should possess clear views, not only in relation to general knowledge, but especially upon the subject of religion and of moral duties. It is extremely unfortunate to marry a young woman who is destitute of correct religious impressions, and especially one who has no inclination to seek for light upon this important subject. Such a one, would be peculiarly exposed to the thraldom of bigotry and fanaticism, and your domestic peace would be liable to be embittered by the deleterious influences of religious error. See, then, that the object of your choice possesses a sound mind—one that is anxious to acquire a fund of valuable knowledge, and is capable of appreciating the worth of pure morality and of enlightened views of the Gospel of the Saviour.

4. She should be *industrious.* A wife destitute of industry, is little better than a drone or a block. Whatever may be your circumstances, an industrious companion will be far more valuable, than one who prefers to eat the bread of idleness. They had a correct view of this subject anciently. In Proverbs, it is said of a virtuous or industrious woman—"She will do good and not evil, all the days of her life. She seeketh wool and flax, and worketh willingly with her hands." And from the neatness of his apparel, it is said, "her husband is known in the gates, when he sitteth among the elders of the land." Seek for a young woman, who, instead of devising ways and means to squander your property in useless dress and extravagant display, will endeavor, by industry, prudence and economy, to assist you in securing a suitable competency for life—one who will indeed, be "a help meet" for you. If a young lady spends the greater part of her time in languishing over a novel, or drumming upon the piano, or "spinning street-yarn" to indulge in idle gossip, beware of making her your companion—she is lacking in one of the most important characteristics of a good wife—viz: *industry.*

5. She should be well versed in domestic economy. "Without a knowledge and love of domestic concerns, the wife, even of a peer, is of but little value. It was the fashion in former times, for ladies to understand a great deal about

these things; and it would be very hard to make me believe that it did not tend to promote the interests and honor of their husbands." Young men should be very cautious on this point. They should never knowingly be joined in wedlock to a female who is ignorant of the domestic affairs of a family. Even though there may be no necessity of engaging in them constantly herself, still it is important for her to know how they *should* be transacted, in order that her household may be conducted in a successful and economical manner. With an ignorant wife and ignorant servants, your domestic concerns will soon be in a lamentable condition, and you will suffer in comfort as well as in interest.

Many other valuable characteristics of a good wife, might be enumerated, but these must suffice. If you obtain a companion who is virtuous, of a gentle disposition and even temper, who possesses a well informed and tractable mind, is industrious and well versed in domestic economy—you will secure one of the richest of earthly blessings—she will be a jewel above value. Her features may be plain, her complexion may not be fair—but what are these but fleeting shadows that disappear with the few days of youth. "Beauty in woman is like the flowers in Spring; but virtue is like the stars of heaven." Personal beauty is liable to be destroyed by the first frosts of sickness; but if your chosen one possesses the qualities I have enumerated, she is adorned

with a beauty, which, instead of fading and disappearing, will grow brighter and lovelier with advancing age, and sweeten all your domestic experience.

A VOICE TO YOUNG LADIES.

CHAPTER I.

INTRODUCTION.

THE condition of woman, and the estimation in which she is held by the other sex, are a true index of the state of civilization in every country. Wherever Christianity diffuses its divine influences—wherever the pages of literature, of science, and of the arts, are unfolded for the perusal of the great mass of the people, there woman is honored, her rights are respected, her value appreciated, her worthiness assented to—there she is the *companion* of man, and not his *slave;* the object of his confidence and love, and not the instrument of his despotic pleasure—there she is acknowledged an intellectual and moral being, capable of competing with the masculine mind in the acquisition of those attainments that adorn and elevate human nature. But in those lands where the light of Christianity has never shone—where the arts and sciences are known only to a small extent, and where mental and moral darkness covers the people—woman is a degraded

menial, looked upon by man, as only fitted to perform the drudgery of life, and to do his bidding.

To perceive the truth of these remarks, it is only necessary to survey the present condition of woman, in different portions of the earth. In Europe and America, where Christianity, civilization, and science diffuse their mingled influences, woman holds her highest rank; the native purity and loveliness of her qualities shine out, and her talents and capabilities are developed to a degree hitherto unknown in the annals of time. But contemplate her condition in other sections of the globe. Wherever the darkness of ignorance reigns in its most complete triumph, there woman is plunged in her deepest degradation. In Persia and Hindostan, in Turkey, in Georgia and Circassia, in China and the Loo-Choo Islands, while her condition is better than in many other parts of the world, it is still far inferior in every valuable consideration, to her station in Christian nations. She is worshipped, it is true, as an idol, in some of those countries; but the emotion arises no higher than admiration of personal beauty; she commands no respect for virtue, intelligence, and well-developed intellect. The immoralities of Mohometanism and Paganism, together with the unnatural institution of polygamy, unjustly rob her of her rights, her influence, and the dearest enjoyments of life. She is made the subject of barter and sale, "and her beauty, and sometimes her ability to labor, are

made to contribute to the purposes of avarice and gain." In the islands of South America, in the Indian Archipelago, in Australia and Polynesia, in the Pelew, Society, Friendly, and Sandwich Islands, among the savages in the two continents of America, and in all Africa, woman is the servile dependant and slave of man—the object of his tyranny and oppression—compelled to perform the severest labors, and to drag out a miserable existence, subject to the caprice and whim of her lord and master.

Such is a brief survey of the condition of woman, throughout the world. The fair daughters of America can not be too thankful, that a kind Providence has cast their lot in this favored hemisphere, where they are blessed with privileges, and surrounded by advantages, of inestimable value.

The circumstances of the female sex, in what are termed civilized countries, have experienced material changes, at different periods of the world. In the first ages of the Roman Republic, the condition of woman was little better than that of a slave. She was confined exclusively to the labor of the household, and was subject entirely to the rule of her husband, who held even her life at his command. In after ages, however, as civilization advanced, the Romans estimated the female character more highly, and conferred many superior advantages upon the sex. But when the deep ignorance of "the dark ages" overshadowed the

civilized world, and enveloped in its murky folds, religion, literature, and science, the rights of woman were involved and lost in the common ruin. Her condition again became as deplorable as at any former period of time. But, after a lapse of many centuries, when Christianity emerged from the long night of darkness, and civilization once more began to polish society, a most remarkable change in the condition of woman commenced. From a state of abject servitude and bondage, she suddenly became exalted to the highest elevation, under the influence of that romantic chivalry, which then reigned throughout Christendom. She was considered a being scarcely pertaining to earth, but was worshipped as a superior spirit; and haughty knights and brave cavaliers devoted their lives to the defence of her character and honor. Poets celebrated her praises in strains of admiring enthusiasm, and the wandering troubadour sang of her dazzling loveliness and the witchery of her influence. This chivalrous devotion to woman, which elevated her as far above her real merits, as she was before depressed beneath them, continued for several centuries. But at length it began to wane under the influence of advancing knowledge and information, until it finally received its death-blow in the inimitable caricature of Don Quixotte. This celebrated work held up the knight-errantry of those ages in a light so surpassingly ridiculous, that it vanished as by enchantment.

From that time, woman began to be viewed in a proper light, and her real value to be appreciated. While the beauty of her person had lost the enchanting power it formerly possessed, the beauty of her intellect, the purity of her heart, the kindness of her disposition, the depth of her affections, and the valuable attainments she began to develope, gave her an influence, not so dazzling, but far more extensive and enduring. It was perceived that females possessed *minds* as well as men—that they had been endowed by the Creator with the same faculties, and that they were capable of high attainment in every department of human knowledge.

This well-grounded respect for the real excellences of woman, has continued to increase to the present day; and the female sex in Christendom, now holds a higher and nobler rank than at any former period. Females are now justly celebrated as authors, musicians, and artists—they have become distinguished to an extent that would formerly have been considered impossible, in every branch of science and general literature. As the capabilities of their minds are more and more developed, the higher do they rise in the estimation of the other sex, and the more are they deemed worthy to become, not only their companions, but their assistants and counsellors. And although the matrons of our country, have not chosen representatives to assemble in conclave at Washington, to be consulted by Con-

gress on the affairs of the nation, as was once proposed by an eminent female writer, yet, that their station in society is an honorable one, and that their condition and advantages are immensely superior to those enjoyed by females in other portions of the globe, can not but be acknowledged.

It is true, there are men to be found who think lightly of the whole female sex, and who pretend to doubt their virtue and their ability to acquire extensive knowledge. But such individuals, it will invariably be perceived, are either of an ungenerous, selfish, misanthropic, cynical disposition, or have mingled only with the degraded and abandoned of the sex. These men should have lived a few centuries past, rather than in the present age, to have their views comport with the general sentiment. It is not reasonable to look for perfection in woman. There are those of her sex, who are unprincipled and dissolute, precisely as there are such among men. But females seldom, if ever, become depraved until made so by man's superior depravity. It is as inconsistent and ungenerous to contend, that the entire female sex should be suspected on account of the frailties of some of their number, as to condemn the whole male race as thieves and robbers, because a few of them, comparatively, have been guilty of these crimes. The sneering inuendoes in which some men indulge, respecting female virtue, should be met by the frowns of

every individual of honor, as a base attempt to calumniate the better part of our race—especially should ladies themselves discountenance such men, and avoid all connection or association with them. Compare the females of this country, as a body, with the males, and every candid mind will acknowledge, that among the former there is to be found far more purity, virtue, and modesty, far more kindness, benevolence, and loveliness of disposition, than among the latter. Those who decry the purity of woman, should be aware of the influence of such conduct. They should know that female virtue is the standard that regulates public morals, to a great degree, and that the efforts which they make to destroy that virtue, is a blow struck at the welfare of the whole community; for the purity and morality of both sexes rise or fall together. The degradation of woman involves the corruption of man, and is the fruitful source of wretchedness to both. Instead, therefore, of deriding the morals of woman, every enlightened and honorable man, who values the improvement and exaltation of his race, will rather approbate, encourage, and cherish female virtue and excellence—will be pleased rather to observe it obtaining extension and stability, than to exert himself to destroy it! "When man shall be just to her nature, then will he have less cause to censure; for woman will have fewer faults to deserve censure. Her moral taste, refined and elevated by the percep-

tions of her intellect, will then present her to his view, as a manifestation of a superior nature—a copy worthy its original—worthy his confidence, companionship, and love."

CHAPTER II.

FEMALE INFLUENCE.

From the intimate connection that exists between the two sexes, and from the rank which females occupy in Christian countries, it is evident that their influence in this age, is both extensive and powerful. In ancient days, the influence of woman, though comparatively small when contrasted with its present sway, was not unknown. Anacreon, the lyric poet of Ionia, thus sang:—

"Nature imparts her gifts to all;
And every creature, large or small,
That frolics in the sea or strand,
Receives some favors at her hand.

* * *

To man, more bountifully kind,
She gave the nobler powers of mind;
And *woman*, too, was not forgot;
Both grace and beauty are her lot,
Whose potent influence will prevail
When wisdom, wit and weapons fail."

The influence of woman commences with man's existence, and throughout his whole ca-

reer, however diversified, he is never dissolved from it—commencing at the cradle, it terminates only at the grave. The domestic circle is its fountain head, from whence its streams flow throughout all the various ramifications of society. Domestic life is woman's proper sphere. There her peculiar qualities and powers are developed—there she commences the exercise of that sway, which, for good or evil, is sensibly felt in the world at large—there she begins those lessons which will affect those to whom they are addressed, either beneficially or injuriously, while earthly life shall endure—there she first puts into operation, that invisible, yet enduring power, by which she sways to an immense extent, the fate of our race—there she commences twining around the hearts of the sterner sex, those minute and lasting cords, which hold them, in a great degree, to an assimilation to her own character. The domestic circle is the home of woman, where she the most fully evinces her useful and valuable qualifications, and appears the most lovely and enchanting. "A family is society in miniature—home is its location—woman its presiding spirit—and whatever destroys its primary features, must disturb the tranquillity of its joys, introduce evil into its atmosphere of good, inflict the worst of miseries, not only on her, but on all its members, and affect the whole community of which it forms a part."*

*Ladies' Magazine.

Who has not experienced the influence of woman? Who has not been charmed by the vivacity of her intellect—enraptured by the sparkling of her genius, and filled with admiration by the modesty of deportment and simplicity of manners, which so pre-eminently distinguish her from the other sex? And whose heart has not been won to respect and love her, for the kindness, the tenderness and benevolence which her conduct is ever manifesting? Ledyard, the well known modern traveller, thus bears testimony to that kindness of disposition from which so much of her influence is derived—"I have always remarked that women, in all countries, are civil, obliging, tender and humane; and that they do not hesitate like man, to perform a generous action. Not haughty, not arrogant, not supercilious; they are full of courtesy, and are in general more virtuous than man, and perform more good actions than he. To a woman, whether civilized or savage, I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide spread regions of the wandering Tartar; if hungry, dry, cold, wet or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue, so worthy the appellation of benevolence, these ac-

tions have been performed in so free and so kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I ate the coarsest morsel, with a double relish."

The influence of woman is experienced by the other sex, in every stage of existence. How powerful is the influence which the wife can exercise over the husband, when she judiciously employs her abilities! She can mould him into almost any character—she can influence him to noble and patriotic deeds; to a virtuous, honorable and upright course in life; to a benevolent, kind and peaceable disposition—or, if the evil inclination sways her, she can debase and degrade his mind; destroy all honorable ambition, all aspiring after usefulness and respectability; dispirit and break down his mind, and plunge him into disreputable and sinful habits. When such is the power of woman's influence over her companion, wisdom dictates that it should be exercised with great care and prudence. The female who would have her husband rise in society, and become useful and respected, should reflect, that to attain this end much depends upon her own conduct. If she is careless of his interests, negligent of his affairs, and unconcerned in his plans and prospects, she is a dead weight—yea, her influence will be of a character to paralyze his exertions, to discourage him in every useful effort, and to keep him down to his present level, or sink him still lower. But

if she exhibits an interest in his condition—if she cheers and encourages him in his losses and in his moments of depression, instead of railing at him—if she endeavors to soothe and allay his feelings when irritated, instead of exciting them to a flame of anger—then the influence of her conduct will be of a highly beneficial character, and her labors will not be unrewarded.

The influence that sisters are capable of exercising over brothers, is by no means inconsiderable. Brought up in each other's company from infancy—mingling in a great degree in the same scenes, the same amusements—there is usually an intimacy between sisters and brothers in youthful life, much exceeding that between parents and children. The influence which the sister thus acquires, she can wield, by a judicious course, to great advantage. Often the young man, while turning a deaf ear to the counsel of parents, will readily listen to the advice of an affectionate sister. Being nearer his age, mingling with him in the same circle, and partaking to a considerable extent of the same recreations, she is enabled more fully to enter into his feelings and appreciate the peculiarities of his situation, than the parent, and is, therefore, better prepared, in many cases, to impart counsel and admonition that will have a salutary and virtuous tendency. She can watch a brother's failings, and by circumspection can so bring her influence to bear, as to counteract, to a very im-

portant extent, the baleful temptations to which he is exposed.

Sisters can also exercise a salutary influence over brothers younger in years. They mingle much with them, and are often entrusted with an oversight of them in the absence of parents, when children throw off restraint and exhibit more clearly their true dispositions. In these cases sisters should realize that there is no small degree of responsibility resting upon them. They should notice the development of the tender minds of their brothers—should check every improper expression, and every evil passion and propensity, and exercise all their influence to give their pliant minds and dispositions a virtuous and benevolent cast. In this way, young ladies can greatly assist their parents in training their brothers to usefulness and respectability.

I cannot forbear adding here, a few suggestions relative to the influence of sisters over brothers, extracted from a late popular work, by an eminent female author, entitled the Young Ladies' Friend. "The important relation which sisters bear to brothers, can not be fully appreciated, without a greater knowledge of the world and its temptations to young men, than girls in their teens can be supposed to possess. I assure you, that your companionship and influence may be powerful agents in preserving your brothers from dissipation, in saving them from dangerous inti-

macies, and maintaining in their minds, a high standard of female excellence. If your brothers are younger than you, encourage them to be perfectly confidential with you; win their friendship by your sympathy in all their concerns, and let them see that their interests and their pleasures are liberally provided for in the family arrangement. Never disclose their little secrets, however unimportant they may seem to you; never pain them by an ill-timed joke; never repress their feelings by ridicule; but be their tenderest friend, and then you may become their ablest adviser. If they go into company with you, see that they are introduced to the most desirable acquaintances, and show them that you are interested in their acquitting themselves well. If you are so happy as to have elder brothers, you should be equally assiduous in cultivating their friendship, though the advances must of course be differently made. Young men often feel the want of a confidential friend of the softer sex, to sympathise with them in their little affairs of sentiment, and happy are those who find one in a sister. Once possessed of an elder brother's confidence, spare no pains to preserve it. Convince him by the little sacrifices of personal convenience and pleasure which you are willing to make for him, that when you do oppose his wishes, it is on principle and for conscience' sake; then will you be a blessing to him, and even when differing from you, he will love and respect you

the more for your adherence to a high standard. So many temptations beset young men of which young women know nothing, that it is of the utmost importance that your brothers' evenings should be happily passed at home, that their friends should be your friends, that their engagements should be the same as yours, and that various innocent amusements should be provided for them in the family circle. Music is an accomplishment chiefly valuable as a home enjoyment, as rallying round the piano, the various members of a family, and harmonizing their hearts as well as voices, particularly in devotional strains. I know of no more agreeable and interesting spectacle, than that of brothers and sisters playing and singing together, those elevated compositions in music and poetry, which gratify the taste and purify the heart, while the parents sit delighted by. Brothers and sisters may greatly aid each other in judging of their friends of the opposite sex. Brothers can throw important light upon the character and merits of young men, because they see them when acting out their natures before their comrades and relieved from the restraints of the drawing room. And you can in return, greatly assist your brothers in coming to wise and just conclusions concerning their female friends.—Your brothers may be very much indebted to the quicker penetration of women into each other's characters, and saved by your discernment, from being fascinated by

qualities that are not of sterling value! I have been told by men who had passed unharmed through the temptations of youth, that they owed their escape from many dangers, to the intimate companionship of affectionate and pure minded sisters. They have been saved from a hazardous meeting with idle company, by some home engagement, of which their sisters were the charm; they have refrained from mixing with the impure, because they would not bring home thoughts and feelings which they could not share with their trusting and loving friends. They have put aside the wine cup, and abstained from strong potations, because they would not profane with their fumes, the holy kiss with which they were accustomed to bid their sisters good night."

That mothers can exercise a valuable influence over children, is beyond controversy. Who first instructs the infant to lisp the language of its fathers?—the mother. Who first gives form and consistency to ideas floating vaguely in its unskilled mind?—the mother. Who first furnishes it themes for thought and conversation?—the mother. Who gives the first bias and direction to its tender mind, both in moral and intellectual respects?—the mother. How potent, then, is the influence of mothers over children! The susceptible mind of the child, is to the mother, "as clay in the hands of the potter." She can mould and fashion it at will—she can sow the seeds of

virtue, and morality, and correct religious views, both by precept and example, or she can allow her offspring to grow up under the sway of ignorance, and error, and evil passions. In most cases, the mother is instrumental in laying the foundation of those prominent characteristics, whether good or bad, that distinguish her children through life. To a mother was our beloved Washington chiefly indebted for those principles of honor and integrity, of virtue, patriotism and religion, which so pre-eminently distinguished him in his trying career. From a mother Napoleon obtained that energy of character, that perseverance, industry and self-possession, to which he was mainly indebted for his unparalleled success. It is important, therefore, that mothers, and those destined to become mothers, should be aware of the influence which they sway over their children, and should be prepared to wield it in an advantageous manner. Let them with care, scatter the seeds of patriotism, morality and religion, early, in the rich mental soil of their offspring, and unless counteracted by influences of an extremely deleterious character, they will, in after life, yield an abundant harvest of usefulness and respectability.

Although the influence of woman is chiefly exercised in domestic life, yet it is not confined to that circle ; but to a certain extent, it bears directly upon community at large. On all public occasions, where the presence of females is prop-

er, they exercise a controling influence upon the character of the proceedings. In civilized life, deference is ever paid to the feelings and taste of woman. In every assembly, whether the social circle, the ball-room, the theatre, or any public convocation where they are present, if females would exercise their undisputed prerogative, and unitedly frown upon every thing of an immoral and dissolute character, their modesty would soon cease to be offended, and public morals, in these respects, would be improved. But if respectable ladies will give their countenance to exhibitions of an improper character—if they will smile approvingly, at attitudes, or gestures, or words, that should call up the crimson blush of shame—they must expect that such occurrences will continue to be exhibited before them. They have the remedy for this evil in their own hands, and if they fail to exercise it, they must continue to experience its deleterious influences.

Young ladies can also exercise a sensible influence upon the character of the young men with whom they associate. They have the power of causing the conduct of their male associates to be such as they desire. Let them refuse to countenance or have any intercourse with young men who are addicted to evil habits—let them give a firm and indignant reproof to, or withdraw immediately from the presence of those young men who exhibit any thing immoral

or improper, either in word or deed—and many evils which now exist, would be abated. Young men will almost invariably cause their conduct to correspond with the tastes of the females in whose company they desire to mingle. And in the great majority of cases, they will abandon any evil practice, rather than lose the approving smiles of those ladies whom they esteem. Let young women remember this truth, and exercise the powerful influence they possess, in a prudent manner, and effects highly beneficial to themselves, and to community, will ensue.

The influence exercised by females over husbands, brothers, and those with whom they are intimate, is exceedingly varied in degree. While some possess this influence to an extraordinary extent, others appear wholly destitute of it. The amount of influence depends entirely upon the conduct observed towards those over whom it is desirable to exercise it. Woman can not *command* man to conform to her tastes and views—she must *win* him into conformity. Man often accomplishes his purposes by power, and violence, and contention. But this is not woman's province—these are not her weapons. She has but one general course of procedure to obtain an influence over those with whom she is connected, or in whose welfare she is interested—and that is, by persuasion, by kindness, by gentleness and affection, by the continued exhibition of a sweet temper, and of a loving and forgiving

spirit. These, and these only, are the means by which she can gain influence over the sterner sex. It is contrary to human nature for man to be *coerced* or *driven* into any measure by woman, and she who undertakes this course, is ignorant of her powers, ignorant of her proper sphere of action, and blind to her own happiness!

I am pained to declare, (yet the experience of all will bear witness to its truth,) that the wretchedness which many females experience, is too frequently caused, or at least augmented and perpetuated, by their own misjudged conduct. Suppose you have reason to believe the affections of the husband, or of the young man with whom you had hoped to be connected for life, are becoming cool toward you, and turning to some other person, what course should you pursue to regain his love? Should you reproach and deride him, and treat him with bitter scorn and anger? No—this conduct would be calculated directly to defeat the end you would accomplish—it would cause you to appear more disagreeable to him than ever, and make a still wider breach in his affections. The true policy for woman to pursue in this case, is to assume all the lovely attractions of her nature—to be forgiving, kind, affectionate, and as pleasant and agreeable as possible. This is the only course she can possibly adopt, with the least prospect of winning him back to his first love! Suppose the husband absents himself from home,

and spends his leisure hours at the haunts of intemperance and vice, how shall the wife secure his company by his own fire-side, and save him from ruin? By meeting him on every return, with a storm of clamor, and fury, and violence?—by making his ears "tingle" with a flood of harsh invective and reproach?—by causing herself, the family, and the dwelling, to appear as disagreeable and repulsive to him as possible? No—woman, remember—no! This conduct will not, can not, amend him—it will cause him to dislike and dread home above all other places—it will influence him to absent himself as frequently and as long as possible, and rivet the chains of vicious habits upon him! There is a better, a more safe and successful method for you to pursue. You need not approbate his vices, but whenever you allude to them—which you may frequently—do it in a kind tone of voice, and in an affectionate and beseeching manner. And when he enters his dwelling, meet him with a smile of love, instead of a frown of hatred—be gentle, sweet, even-tempered, in all your words and actions—let your dwelling be "swept and garnished," and made as cheerful and pleasant as possible—arrange all things to suit his convenience and taste. The moment you have made home more agreeable and satisfactory to him than the places of his resort, that moment you have achieved the victory. We are always desirous to tarry the longest where we enjoy

ourselves the best. If the wife studies to make the domestic fire-side pleasant and delightful to her companion, the case is rare that she will have just cause to complain of his absence. By pursuing this prudent and judicious course, on the appearance of the first symptoms of an inclination in the husband to tarry needlessly from home, and, indeed, when no such inclination exists at all—the wife can not only secure her own peace and enjoyment, but can save the husband from threatened degradation and ruin.*

Such being a general view of the influence possessed by woman in her different stations in society, young ladies will perceive the importance of qualifying themselves to sway it, in a manner beneficial to themselves and their race. The saying, that "woman rules the world," can hardly be an exaggeration. Her power is immense; and when properly directed, can be the cause of an incalculable amount of good. But woman should remember that she can *rule* only by *pleasing*—and she can never *please* by stepping out of her proper sphere and arbitrarily demanding to to *rule*. It is necessary that young ladies should reflect much upon the peculiarities of the condition they will be likely to occupy in community;

* The remarks in this chapter, applicable to married ladies, are naturally involved in the subject of female influence, and are addressed to young women, from the supposition that the most of those who peruse these lines, will, in due time, enter the marriage state.

that by a full understanding of the necessary requisites, they may be prepared for a faithful and useful discharge of all the duties that may devolve upon them.

CHAPTER III.

EARLY ASSOCIATES.

The love of society is an emotion deeply implanted in human nature. To be in the presence of our fellow-beings, to interchange thoughts, emotions and opinions, upon subjects mutually interesting, is a source of high intellectual and social enjoyment. This inclination for society, termed by Phrenologists, "Adhesiveness," has been exhibited in all ages. Amid the blooming beauties of Eden, the happiness of our father Adam was not complete, until a companion was provided to be the sharer of his thoughts and his joys. In childhood, this propensity for society is early developed. Children evince an exceeding fondness for each other's company; and soon they form those friendships and attachments, which frequently continue through life.

The social inclination appears to exist more strongly in woman than in man. Under the influence of misanthropic feelings, man sometimes so far violates the promptings of his nature, as to

withdraw from all intercourse with his fellow-beings, and in the gloomy mountain cavern, or the far recesses of the forest, pass his days in dreary solitude. But in the whole history of our race, I know not that there is an instance recorded, where woman thus voluntarily banished herself from society. It is well known that females in the years of childhood and youth, exhibit to a high degree, this love of social intercourse. They delight to mingle together; and by a mutual disposition to please, they confer enjoyment upon each other. These feelings are natural and proper; and the young should be allowed to indulge them to a consistent extent.

The influence exercised upon young ladies by their associates, must necessarily be great, and will exert an important tendency in the formation of character. "We are all," says Locke, "a kind of chameleons, that take a tincture from the objects that surround us." It is a maxim of Solomon, that "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." And the same wise man utters another admonition of similar import—"Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou *learn his ways*, and get a snare to thy soul." These maxims are founded upon the well known propensity in human nature, to imitate the characteristics of those with whom we associate. We slowly, yet surely, imbibe a certain degree of

the disposition, tastes and habits, whether good or bad, of our companions. Their peculiarities in thinking, speaking and acting, gradually become ours, and we ere long, in a measure, see with their eyes, and hear with their ears.

How necessary, then, young ladies, that you should exercise great precaution and circumspection, in the selection of your associates of both sexes. You should not trust this matter entirely to chance--you should not mingle indiscriminately with whatever company you may casually come in contact; but with prudence and care, should you *select* those with whom you would associate and form intimacies. You can not be too careful in regard to the character, habits and accomplishments of those whom you choose for companions. An associate of loose morals, of low and indelicate habits, whose conversation is vulgar, and whose general demeanor is uncultivated, will exercise an influence over you, the deleterious consequences of which may be ruin and wretchedness. Mankind seem to imbibe vicious habits more readily than those that are virtuous. This can be accounted for on no other principle than that exertion, industry and perseverance are necessary to acquire or retain virtuous habits against the assaults of vicious temptations—while to become corrupt and depraved, it is only requisite that we allow our mental and moral powers to remain in a quiescent, indolent state, and permit the passions to obtain that control which they

are ever seeking. Hence, one corrupt companion with whom you are intimate, will often counteract and overthrow all the admonitions and persuasions to virtue, that can be brought to bear upon you. But the influence of pure and virtuous companions, can not but be salutary and beneficial.

Community will judge your character by the character of your associates. If you seek the company of those who are circumspect, prudent and well-informed, it will evince to the world that you highly estimate these qualifications, and you will be proportionately exalted in public estimation. But if you mingle with the rude and vulgar, people will readily conclude you are drawn into such associations by a similarity of taste and inclinations, and will judge you accordingly. And when a young lady once awakens suspicions in this manner, as to her character, it is difficult—exceedingly so—to free herself from dishonorable imputations!

The counsel of parents, and of tried friends more advanced in life, should be duly heeded in selecting associates. You may be blinded by prepossession to the faults of those with whom you would mingle; but others, uninfluenced by improper bias, can more distinctly perceive the imperfections of your companions, and are thus enabled to warn you of the dangers to which you may be exposed—and wise is she, who will listen to and obey such precautions.

That the young should be fond of sprightly company and of cheerful conversation, is to be expected—it is the natural inclination of their age, when all the emotions are vigorous and elastic. When these bouyant feelings are controlled by modesty and characterized by sense, they may be indulged to advantage. But while you are at liberty to select associates who are cheerful, see that you do not choose those who allow their animation to degenerate into levity and immorality; but rather those whose free flow of good feeling, is the medium of the acquisition or communication of useful information or accomplishments. Wisdom and knowledge may be arrayed in garbs that are cheerful and pleasing.

I would not have young ladies too fastidious in the choice of associates, or imagine they must look alone to the higher circles in society, either for companions or examples; for, unfortunately, these circles are often deficient in both, of value. It is better to select those with whom you would form friendships from the circle to which you belong, than to choose unworthy associates from a higher class. You should not look for perfection in any of your fellow-beings—you will perceive failings in the most perfect. But there are certain general characteristics which those with whom you associate should possess. They should be kind and amiable in disposition, and discreet, prudent and modest in deportment—they should possess sound morals, and have a due regard to

religious subjects—they should be free from habits of fault-finding and tale-bearing, free from indolence and slovenliness—they should not be attached to gaieties of a frivolous character, or in love with those amusements which exert a deleterious influence upon public morals—they should possess sound understandings and well-informed minds, or minds that are inclined to seek for useful information. With such, associate, and from among them choose those with whom you would form friendships and intimacies. But shun those who are deficient in these valuable qualifications.

While the greater proportion of the above will apply to associates not only of your own sex, but of the opposite, I would, nevertheless, indite a few precautions in especial reference to the latter. It is very proper that you should associate with young men, under the salutary restrictions of propriety and good breeding. But if it is necessary that you should be cautious in regard to your companions of your own sex, how much more important that you should exercise great prudence in relation to the character of the young men with whom you associate—especially of those with whom you are intimate! Make it a fixed principle of conduct, never to countenance the attentions or the company of young men who are profane, or dishonest, or intemperate, or addicted to any improper or dissolute habits. Their society is dangerous—your respectability and happiness are hazarded by associating with them—and to

form a connection with them for life, would be extremely liable to entail wretchedness upon you.

Avoid, also, the society of *flatterers*. They are an unworthy, and generally an unprincipled class. The man who endeavors to flatter you, insults your understanding, by taking it for granted that you are so weak-minded as not to perceive the emptiness of his fulsome adulation. The flatterer has never a good motive in view—he never flatters to benefit you—and although his words may fall upon your ears with honied sweetness, yet remember, they are filled with the poison of pollution and moral death. William Penn, in writing to his daughters, gave them this salutary advice—"Avoid flatterers, for they are thieves in disguise—their praise is costly, designing to injure those they bespeak—they are the worst of creatures—they lie to flatter, and flatter to cheat—and, which is worse, if you believe them, you cheat yourselves most dangerously.' With young men who are moral, virtuous and industrious, who have some laudable occupation, whose habits are pure and upright, who honor and respect your sex, and are under the sway o correct religious principles, you can freely asso ciate, with mutual improvement and benefit.

CHAPTER IV.

FORMING THE MANNERS.

"MANNERS maketh man," is a motto inscribed in the celebrated school of William of Wykham, at Winchester, England. And it is no less true, in the same sense, that manners maketh the lady. If a lack of good manners, if vulgarity and indelicacy, are failings disgusting even in man, how much more unbecoming are they in woman! A due cultivation of the manners, the general deportment, is of high importance to young ladies. Next to purity of character and sweetness of disposition, you depend for success in life, upon a well-regulated outward deportment. In regard to exterior appearance, "manners, and not dress, are the ornaments of woman." The dress may blaze with jewels—the brow may be encircled by a glittering tiara of diamonds—yet if the manners are haughty and scornful, or coarse and vulgar, in vain is the costly attire assumed; it can not inspire affection or respect in those who are discriminating. But a demeanor characterized by

modesty, circumspection, frankness, and good temper—not too forward, nor too reserved—will secure for you the confidence and esteem of your acquaintance, even though your dress be of the most plain and simple character. Let me assure you, young ladies, that, let young men say what they will, they are much sooner captivated by a modest, delicate demeanor, than by a brazen boldness. I do not assert that a set, ceremonious deportment is necessary to render a young woman engaging, but I insist that propriety in manners, is an essential requisite to a pleasing appearance.

In no country is it more important to cultivate good manners than in our own; and yet there is a great deficiency of care and instruction in this particular. "A young girl often grows up, without ever being told that to laugh audibly in public, or in crowded assemblies, is not good manners; that presenting herself at the end of a crowded bench, and looking for a seat, till some gentleman feels himself obliged to give her his, is very ill-bred.....You will be careful not to wear any head-dress that will prevent those behind you from seeing well; you will never by whispering, hinder those around you from hearing easily; you will never seem to claim any particular seat as your right; you will never attempt to keep seats for those of your party who come later than you; you will never suffer, much less oblige, a gentleman to relinquish to you the good

seat which he has fairly earned by going very early, and sitting long in patience. You will carefully avoid going in late, and disturbing the company after the lecture has begun; but if you do chance to arrive late, you will step softly, and take the first seat you can find, instead of making further interruption, by parading through the room in search of a better.....If you are the first to occupy a seat, and it is open at both ends, you should take the middle of it; if open only at one end, you should take that part next the wall; because by not doing this, you either oblige people to crowd past you, or you make a great stir by moving every time one is added to the number..... Always think of the good of the whole audience, rather than of your own individual convenience. This rule is often transgressed in crowded assemblies, in warm weather. The windows are opened for the good of the whole; but the air comes too powerfully on the neck of some individual, and she very coolly desires that the window may be shut, entirely regardless of those who, in the middle of the building, are panting for that breath of fresh air which she is shutting out. Health and life may depend on your not sitting in that draught of air; but if so, you should protect yourself by additional clothing, change your seat, or leave the place, rather than incommode hundreds by having a window shut on your account. I have seen a large assembly of people almost suffocated for want of fresh air in consequence of

one window after another being closed, at the request of some two or three persons sitting by them."*

The first impressions we receive in regard to persons, are often lasting. And in mingling in society, the stranger forms his first conclusions of your worth, from your manners. It is true, a fair countenance, or a symmetrical form, may attract the eye of a stranger; but if, in his farther scrutiny, he discovers superciliousness or vulgarity in manners, the charms of person vanish, and disgust takes place of admiration. But when your deportment is dictated by propriety, you have the advantage on introduction of making a favorable impression at once. People generally will draw some conclusion from your manners, in regard to your real character and disposition; for the outward demeanor is always understood, without something is distinctly known to the contrary, as indicating the moral principles and the emotions of the heart. "You may take two individuals of precisely the same degree of intellect and moral worth, and let the manners of the one be bland and attractive, and those of the other, distant or awkward, and you will find that the former will pass through life with far more ease and comfort than the latter. For though good manners will never effectually conceal a bad heart, and are, in no case, any atonement for it,

* Young Lady's Friend.

yet, taken in connection with amiable and virtuous dispositions, they naturally and necessarily gain upon the respect and good-will of mankind.'

Let it be understood that the real source of good manners and a pleasing deportment, is in the heart. They must rest upon kind, amiable benevolent feelings—upon a disposition of good will towards your fellow-beings, and a desire to minister to their enjoyments. Unless these emotions dwell in the soul, and influence the conduct, young ladies can not display that pleasing, attractive demeanor upon which, from their condition, they so much depend for prosperity in life. The dancing and the posture masters may give a certain polish to the manners, but without these kind emotions of the soul, they will be cold, hypocritical, and repulsive; and in such an instance, the least discernment is sufficient to satisfy the spectator, that although bows, and smiles, and simpers plentifully abound, yet the heart is uninterested and insensible. Such efforts to please are thrown away. But when the heart possesses the proper feelings—when you are kindly disposed toward all—it will require but little training to cause the manners to become proper and pleasing. Be it remembered, then, that, in acquiring pleasing manners, the attention must first be directed *to the heart!* Banish from it all improper desires and evil dispositions, all emotions of haughtiness, pride, envy, jealousy, hatred and enmity—let no feelings obtain ascendancy there,

but such as are amiable, kind, and praiseworthy—and without the shade of a doubt, your deportment will be appropriate and attractive.

You should not mistake in what the characteristics of a genuine "lady" consist. Remember that "in this privileged land, where we acknowledge no distinctions but what are founded on character and manners, she is a *lady* who, to inbred modesty and refinement, adds a scrupulous attention to the rights and feelings of others. Let her worldly possessions be great or small, let her occupations be what they may, such a one is a *lady*, a *gentlewoman!* While the person who is bold, coarse, vociferous, and inattentive to the rights and feelings of others, who is haughty and overbearing, let her possessions be ever so great, and her way of living ever so genteel, and her beauty ever so fascinating, is a *vulgar* woman. Thus we may see a *lady* sewing for her livelihood, and a *vulgar* woman moving in fashionable circles, or presiding over a most expensive establishment."

In forming the manners, it is well to adopt some model for imitation. To this end, select from the circle of your acquaintance, some one or more females who are your seniors in age, whose general deportment is worthy of your imitation—allowance being made for diversity of age and condition. Let your model combine every qualification that is useful and agreeable—remembering that "those who *speak well* and *do well*,

should alone be imitated." I would not have you servilely imitate every word and action; this would beget a formality that would be disgusting; and there are peculiarities in manners which are becoming in some, that would be disagreeable and repulsive in others. But by having an example before you, and by conforming therewith in your general deportment, your demeanor will soon naturally become characterized by an attractive propriety.

Affectation and vanity are to be sedulously avoided by every young woman. To assume manners, attitudes, and forms of speech, that are not natural or becoming—to take upon you an appearance of accomplishments and refinements, which you do not possess—in fine, to *pretend* to be what you are not—is a practice exceedingly repulsive; it is unworthy the female character, and will subject you to ridicule and contempt. It is assuming a *gloss* which is easily seen through—it is adopting a deception which is readily detected; and the results of these false assumptions will be greatly to your injury. Never be guilty of puerile affectations and indications of false modesty. Let your conduct be characterized by prudent frankness, simplicity, and candor, and it will be far more agreeable and winning. "Delicacy is, in truth, a shy and sensitive plant, which shrinks from observation, and is frequently most abundant where the least of it is obtruded upon our notice. There are, doubtless, some ladies,

who from nourishing a morbid sensibility, *are* delicate to excess. But, generally speaking, they who make a troublesome and ostentatious display of delicacy, affect that which they do not feel. The young reader may be assured, that this affectation is not only wicked for its hypocrisy, but very injurious to the reputation of those who display it. Real piety shuns all singularities, and never courts observation by ostentatious rigor. It is the same with delicacy. That which is real, is always unobtrusive and unstudied. The innocent, having nothing to conceal, practice no art; and an open simplicity of manner, the very reverse of affectation, is an infallible symptom and sure companion of true delicacy."

You should also avoid a haughty, overbearing disposition and air. This is deprecated when seen in men; but it is far more unnatural and disagreeable in women. With those who, from their vices, are unworthy your respect, you should hold no intercourse whatever. But whoever, from their virtues, are deserving your respect, should be treated in accordance with their merits. Your conduct towards them should be marked by affability, condescension, and esteem, whatever may be their rank or condition. A haughty woman is disliked by her own sex, and shunned by the other, as one who is, or will be, a termagant.

There are several qualifications indispensably requisite to the deportment of ladies, and without

which, all other conceivable accomplishments are vain. It is hardly necessary to inform the young lady, that among these, *modesty*, holds the highest rank. Modesty is a bright jewel in the character of woman. It imparts a loveliness and attraction to all accomplishments, which we look for in vain in its absence. "It heightens all the virtues which it accompanies; like the shades in paintings, it raises and rounds every figure, and makes the colors more beautiful, though not so glaring as they would be without it." Modesty is not only an ornament to the female character, but one of its surest safe-guards. It is a monitor that warns of approaching danger, and causes its possessor to flee from evil, and to shrink from even the appearance of impropriety. Addison asserts with truth, that "if you banish modesty out of the world, she carries away with her, half the virtue there is in it." And I would add, if you banish modesty from the characteristics of woman, you destroy one of the highest attractions she possesses. Modesty atones for the absence of many other accomplishments. The young lady who is unskilled in many of the technicalities of refinement, is still attractive when modesty characterizes her demeanor—while the reigning *belle*, who is a proficient in all the accomplishments of the age, is repulsive and disgusting, when exhibiting an immodest demeanor.

In connection with this subject, there is a practice against which I can not avoid cautioning

young ladies. I refer to public "fairs," or auctions—one of those modern schemes in which ladies have been induced to engage, to filch money from community. In these "fairs," young women present themselves to the gaze of a miscellaneous multitude, as public traffickers; and every device is put into execution, to draw "the filthy lucre" from the pockets of gentlemen. Is it not evident, that on these occasions, many ladies place more dependence upon a display of their charms and the fascination of their manners, to obtain money, than upon the real value of the articles exposed for sale? These "fairs" could, with more propriety, be termed "public marts for the display of female arts and fascinations."—These public exhibitions—these scenes of bantering and trickery—require in the ladies engaged in them, a boldness, a brazen confidence, a masculine air and manner, little according with that retiring modesty, that sensitive delicacy, so pre-eminently becoming in woman! I would caution young ladies against this public display of their persons—this practice of extorting and begging money from the male sex. It has an indecorous appearance, and its tendency upon their modesty and innate purity of heart, must be any thing but salutary. I am aware that these schemes are generally got up under the ostensible name of *charity*. But who does not know that there are other, and more commendable and appropriate ways, in which ladies can exert them-

selves in the cause of true benevolence, without violating that delicacy which is the crowning charm of their nature?

Gentleness is another necessary ingredient in the manners of the lady. A harsh, headstrong disposition, is peculiarly unbecoming in woman; it gives a masculine cast to her character, which is far from being agreeable. Superior talents and elegant accomplishments are entirely negatory, unless accompanied by a gentle, docile disposition. Gentleness is peculiarly a womanly endowment. It imparts a sweetness, an attraction, to the whole character, that is truly prepossessing.

Young ladies can not be too cautious in regard to their deportment towards their associates of the male sex. In this respect, there are two extremes to be avoided—a forward, coquetish familiarity, on the one hand, and a prudish, affected reserve, on the other. To shun both these extremes, and occupy that medium ground which is dictated by propriety, is that peculiar province of woman, in which her own good sense must be her director. You should, however, be aware, that the conversation and manners of young men in your presence, will depend much upon your own tastes. You have no inconsiderable power in causing their demeanor toward you to be agreeable. If, as has been remarked in another chapter, their language or deportment is not such as you would have it, much of the blame can be attached to yourselves; because you have the

remedy in your own hands. By withdrawing from their presence, or by a firm, decided reprimand, you can show your displeasure, and the evil is remedied. For, believe me, when young men ascertain your principles and tastes, they will studiously endeavor to conform to them, if they desire to frequent your company.

Never aspire after the name of a "belle." Young ladies of this character, may be followed by a crowd of flatterers for a season; but they are utterly incapable of inspiring that true affection which is so requisite to the peace and happiness of woman. They are despised by their own sex, and distrusted by the other. And after reigning for a season, they generally throw themselves away on some senseless fop, incapable of cherishing true esteem, to pass with him a wretched life. "Men of loose morals or impertinent behavior, must always be avoided; or, if at any time you are obliged to be in their company, you must keep them at a distance by cold civility. But in regard to those gentlemen with whom your parents or guardians think it proper for you to associate, and who give no offence by their manners, to them behave with the same frankness and simplicity as if they were of your own sex. If you have natural modesty, you will never transgress its bounds whilst you converse with a man, as one rational creature with another. You should endeavor to distinguish real esteem and love from idle gallantry and unmeaning fine

speeches. The slighter notice you take of these last, the better; but the first must be treated with seriousness and well-bred sincerity--not giving the least encouragement you do not mean, nor assuming airs of contempt, where it is not deserved."*

The subject of female manners can not be better summed up, than in the words of a late writer, who thus speaks of Mrs. Hannah More, the celebrated English authoress:—"It was my privilege, a few years ago, to make a visit to the residence of this distinguished female; a visit which I have ever since regarded as among the the happiest incidents of my life. At that time she numbered more than four score years; but the vigor of her intellect was scarcely at all impaired. In her manners she united the dignity and refinement of the court, with the most exquisite urbanity and gentleness, which the female character, in its loveliest forms, ever exhibited. She impressed me continually with a high sense of the intellectual and moral qualities by which she was distinguished, but still left me as unconstrained as if I had been conversing with my beloved child. There was an air of graceful and unaffected ease; an instinctive regard to the most delicate proprieties of social intercourse—a readiness to communicate, and yet a desire to listen—the dignity of conscious merit, united

* Young Lady's Own Book.

with the humility of the devoted Christian—in short, there was such an assemblage of intellectual and moral excellences beaming forth in every expression, and look, and attitude, that I could scarcely conceive of a more perfect exhibition of human character.

CHAPTER V.

THE HABITS.

HABIT exercises a most powerful sway over human actions. It is a chain that is insidiously winding itself around us, and binding us to virtue or vice—to principles that will lead to prosperity and peace, or to practices which will involve us in infamy and wretchedness. With our existence commences our habits; and in exact ratio with our bodies do they increase in strength and power. The character of the habits depends entirely upon circumstances, the kind of instruction to which we have been subjected, and the nature of the influences exercised over us. Habits formed in infancy and childhood, can easily be corrected and moulded into the desired channels; but those fixed upon us at maturity, it is extremely difficult and often impossible to eradicate, or even to modify to any great extent. Youth therefore, when the judgment has become sufficiently developed to meditate seriously upon those subjects that pertain to our welfare, is a

season peculiarly well fitted for the formation of those habits which we would have influence us through life. Let a proper foundation be laid in youth—let the habits both of body and of mind, be examined and corrected—let those that are deleterious be expunged, and those that are good be added—and the beneficial fruits of this labor will be experienced through life.

Good habits should be esteemed as valuable friends. They will assist you in every proper thought and deed; and they not only impart their own grateful fruits, but they possess the most valuable tendencies—purifying the mind and leading it gently in the paths of virtue and propriety. One good habit opens the door for the introduction of another—and as they increase in number, they all increase in power, in influence and durability. But you should always look upon bad habits as your enemies. They oppose your enjoyment and prosperity; and just so far as their influence extends, to the same degree will you be involved in wretchedness and ignominy. One bad habit will not remain satisfied in possession of your mind. Its deleterious influence will not only directly affect your enjoyments, but will be continually exerted to call in another evil habit, and another, until they become a multitude, gaining gradually an entire control over you. And remember, that as your bad habits increase in number, they also increase in strength and depravity, until they finally plunge their victim into the

depths of wretchedness. You should, hence, be extremely cautious not to acquire even one habit that is of a demoralizing or injurious character; for you can resist the encroachments of one, with far greater success, than to delay until it is reinforced by a multitude. Strike down the first of these foes, however feeble it may appear, and then you may be able to resist the host in its rear; but admit a few of the vanguard, and they will exert themselves to bind your higher powers, and introduce all their evil companions.

Allow me to direct your attention to a few of the habits indispensably necessary to the prosperity of young ladies.

Industry.—The benefits of industry are manifold. You were made for industrious activity. This is evident from the construction of your bodies. For what purpose were joints, and sinews, and muscles, given to you, but for exercise? By a proper use of them, you will secure health and its enjoyments; but if you allow them to remain almost wholly inactive, the consequences will be painful diseases and early decay. Every thing in nature's works exhibits industry. The earth never wearies in its diurnal and annual revolutions; the rapid wind, the falling rain, the rushing rivulet, the billowy ocean, all exhibit ceaseless industry. And animals of every species display an activity in accordance with their construction and wants. Even the vegetable kingdom is filled with industry—

"See dying vegetables life sustain,
See life dissolving, vegetate again;
All forms that perish, other forms supply."

By what rule is the human race exempted from sharing in this universal industry? Those who look upon occupation and labor as evils, are evidently ignorant of their own construction and nature. A slight acquaintance with the principles of physiology, will instruct you, that without bodily exercise, you can not experience the high blessing of health. If you arrest the course of the pure gushing stream, and cause its waters to stagnate, how soon it becomes filmy and nauseous—a green slime gathers on its surface and noxious insects breed in its bosom! And thus it is with a human body. Let it remain inactive and dormant--let its muscles and sinews be but seldom and slightly exercised—cramp and circumscribe its powers and energies, and debility and sickness ere long ensue. This is, evidently, the reason why so many people of wealth (especially females) are afflicted with lingering diseases. Looking upon industrious occupation as degrading and unnecessary, they indulge in slothful and misnamed ease; and when the bitter effect of their folly comes upon them--when the pampered body is filled with disease and pain, they perhaps murmur at the decrees of Providence. But the blame can not be attached to Providence. The Creator formed the human race with capabilities of great enjoyment; and if they fail prop-

erly to exercise these capacities, the deficiency in their pleasures will be of their own procuring. And it is in vain to resort to nostrums to build up an artificial health. Having been lost by luxury and slothfulness, health cannot be regained but by temperance and an industrious employment.

It is peculiarly necessary that young women should have much exercise. It develops their frames, strengthens their constitutions, and gives the freshness of health to all their bodily organs, and the glow of beauty to their countenances. It is a lack of industrious occupation, that gives paleness to the features, and brings disease and early dissolution to the bodies of so many females. There is no trait in a young lady more useful and admirable, than industry. It is a high recommendation to the favor of those whose approbation is desirable. But how reprehensible, how repulsive and disgusting, is indolence in a young woman. She who loiters away her time over a novel, or in idle gossip, while, perhaps, her aged mother is overloaded with the affairs of the household, is marked by community. No one can respect or admire her. While she continues a slave to indolence, she is the most useless object on earth! Utterly incapable of usefulness, or of conferring any valuable benefit upon her fellow-beings, she is a burden to herself and to those with whom she is connected.

If you would enjoy health and retain beauty—

if you would secure esteem and affection—if you would be useful to yourself and the world—you must be industrious. Let your circumstances be what they may, industry is inseparably connected with your happiness. You should acquire the habit of being constantly employed in some useful manner, and should frequently engage in those occupations which call into exercise your bodily strength and activity. A female writer remarks: "While the most delicate effects of the needle rank high among accomplishments, its necessary departments are not beneath the notice of the most refined young lady. To keep her own wardrobe perfectly in order, to pay just regard to economy and to the comfort of the poor, will induce her to obtain a knowledge of those inventions by which the various articles of apparel are repaired, modified, and renovated. True satisfaction and cheerfulness of spirits are connected with these quiet and congenial pursuits. The generous pleasure of relieving a mother or a friend from the pressure of care, will sometimes induce young ladies to acquaint themselves with employments which enable them, when the more complex duties of life devolve on them, to enjoy and impart the delights of a well-ordered home."

"*It rains!* What lady loves a rainy day?
She loves a rainy day who sweeps the hearth,
And threads the busy needle, or applies
The scissors to the torn or thread-bare sleeves,
Who blesses God that she has friends and home;

Who in the pelting of the storm will think
Of some poor neighbor that she can befriend;
Who trims the lamp at night, and reads aloud
To a young brother, tales he loves to hear;
Such are not sad even on a rainy day."

Economy is another habit that young ladies should cultivate. Although you may not realize the importance of this habit so sensibly in your present condition, yet ere long you may be in circumstances where it will be highly necessary. In the marriage state, the success and prosperity of the husband, depend, in no small degree, upon the economy of the wife. If she is prudent and economical—if she indulges in no unnecessary display and expense—their united efforts can hardly fail of acquiring a competency, if not a fortune. But if she is careless and indifferent—if she squanders in useless finery and costly array, the fruits of her husband's exertions—his efforts will be in vain—his energies will be paralyzed—and disappointment and poverty will almost certainly be the fruit of her foolish blindness. How many families have been reduced from affluence to the depths of poverty, entirely through lack of economy in the wife!

Economy, in a great degree, is a habit; and like other habits, it must be acquired. It is therefore necessary, highly so, that ladies should acquire this habit while young, if they would reap its benefits in after life. You should study economy in all your expenditures, however trifling, and in all your domestic affairs. You will thus

readily acquire a habit which will recommend you to the prudent and worthy, and which can not fail of enhancing your future prosperity. But the female spendthrift is as odious as the male. She is acquiring habits which will cause the discreet to avoid any connection with her, and the fruits of which may be poverty, want, and distress.

It is hardly necessary to say, that habits of *neatness* are indispensable to the young lady. It is impossible to describe the disagreeable appearance of a slovenly woman! Even high virtues can not prevent that nauseating disgust, which a want of neatness invariably creates. Every young lady should cultivate a *habit* of neatness in her appearance. You can not be too particular in this respect. In every proper condition and occupation, you can present a neatness highly commendable and attractive. If you would not drive from your presence, with no strong desire to return, those whose esteem you desire to secure, avoid carefully all approach to slovenliness—it dims all other qualifications.

Gossiping is a habit to be avoided. This is said to be peculiarly a defect of females. I am not prepared to subscribe fully to this sentiment. While I have known many women who are not addicted to this practice, I have at the same time been acquainted with numbers of the other sex, to whom it might justly be charged. If women exhibit a disposition to converse upon trifling matters, and in disparagement of others, to a

greater degree than men, it should be attributed rather to a volatile disposition and their peculiar condition in society, than to a defect in sense, or to a fault-finding propensity. This defect, however, it must be acknowledged, is often carried to extremes in females. There are those who seem especially to delight in conveying frivolous reports throughout the neighborhood, and in conversing with great earnestness in regard to them; and they are particularly cautious that the subjects of their communications shall not lack for embellishments, while in their hands. Such people are not generally notorious for exercising much care in selecting their topics, or in ascertaining the truth of the reports which are injurious to those to whom they relate. To talk, seems to be their great desire; and it matters little to them, what the subject is, so long as they find food for their volubility. Steele, the old English writer, remarks: "The truth is, the inquisitive [and the same may be said of gossipers] are the funnels of conversation; they do not take in any thing for their own use, but merely to pass it to another: they are the channels through which all the good and evil that is spoken in town, are conveyed."

This unfortunate practice of gossiping, is, to a great degree, a habit, and like other habits, is acquired; and when once it is fastened upon you, it will be difficult to divest yourself of its influence. Young ladies should endeavor to rise above this low and puerile practice, and should

exert themselves to avoid it entirely. There are a few suggestions which, if properly adhered to, will have a tendency to preserve you from its degrading power. In the first place, be not too inquisitive in regard to the affairs of your neighbors, or those with whom you mingle. "Mind your own business," is a motto worthy of being engraved upon the door of every dwelling. Be attentive to your own affairs, and never allow idle curiosity to urge you to intermeddle with that in which you are not directly interested. The old maxim is eminently true—"Let every individual sweep before their own door, and there will be a clean street." In the next place, never attribute a wrong act to any individual, without the most ample proof that the implicated is guilty. Surmises are no proper foundation for evil reports against your neighbor; and you should never give publicity to rumors founded solely upon the "guess-work" of some evil-minded busy-body. When you are fully satisfied that your neighbor has been guilty of misconduct, consider, before you retail it to the world, whether any benefit can accrue in pursuing this course, either to yourself, to the community at large, or to the individual guilty. If good can not in this manner be made to flow to either party, then remain silent; for no principle would justify you, under these circumstances, in spreading the faults of your fellow-beings before a gainsaying world! And, lastly, when you do feel called upon to speak of their

aberrations, be extremely cautious that you do not amplify and enlarge them. Speak the simple truth, and "nought extenuate, and nought set down in malice."

Guard against indulging in *anger*. A peevish disposition is exceedingly unpleasant in ladies. It is undoubtedly true, that some are constitutionally more irritable than others; yet the visible outbreakings of anger depend much upon habit. If you allow every trifling circumstance that does not coincide with your wishes, to irritate you into ill temper, you will not only be irascible for the moment, but in this manner a confirmed habit of peevishness will grow upon you, which you will find it difficult to control, even in circumstances where it would be extremely desirable to do so. I need only invite the young lady to contemplate her countenance in the mirror, when she is in anger, or indulges in sour, morose feelings, to satisfy her how much to her disadvantage are these emotions, in addition to the actual pain which they invariably bring upon her. To avoid a habit of petulance, you should school your feelings into self-control, and not allow small disappointments to destroy the equilibrium of your mind. Cultivate social, benevolent, and friendly feelings, and a forgiving spirit. While these emotions pervade and control the mind, peevishness, ill temper, and moroseness, with all their unhappy effects, will be entirely banished.

Finally, watch closely the habits that are set-

tling upon you. Allow and cultivate none that will not have an influence to make you virtuous, amiable, respected, and useful to yourself and to your fellow-beings. Whatever exercises a contrary tendency, should be avoided as subversive of your character and happiness.

CHAPTER VI.

DOMESTIC DUTIES.

Home is woman's proper sphere and empire. It is the scene for the display of her excellences and her worthiness. Does woman desire to be useful?—where can she be more useful than at home? Would she be respected?—how more so, than in faithfully discharging her domestic duties? Would she display her accomplishments, and substantiate her claims upon the confidence and affection of man?—in what sphere can she more perfectly reveal her valuable characteristics, than at home? Would she be happy?—where can she seek the pure happiness of the heart, if it is not to be found at home? Home is the fountain of woman's enjoyments, and the common centre around which should cluster her sweetest hopes and anticipations! There she can shine and excel—there she can instruct and purify those who are within the sphere of her influence. When woman neglects home, under the promptings of ambition, to mingle, and shine, and excel,

in other scenes and in other pursuits, she launches her frail bark upon a tempestuous ocean, where the dangers of shipwreck and ruin are scattered around on every hand.

Home being the natural and proper field of woman's duties, how important, how necessary, that she should become acquainted, to a good degree, with the character and demands of these duties. Under the sanctions of the marriage covenant, home is the scene over which most of the young ladies whom I address, will ere long be called to preside. This change in your circumstances, you have undoubtedly anticipated. But have you reflected deeply and seriously upon its nature?—have you meditated upon the varied responsibilities which will rest upon you, in directing the internal interests of the family circle? It is to be feared, that too many expecting soon to become wives, are sadly deficient in a knowledge of those home duties, upon a faithful discharge of which depend, in so great a degree, the enjoyments of the domestic fireside. They can twang a guitar, drum upon a piano, and glide with gracefulness through the mazes of the giddy waltz—but of what avail are these accomplishments, in discharging those important trusts which devolve upon the mistress of the household, the wife and the mother?

"There are in the United States, one hundred thousand young ladies, as Sir Ralph Abercrombie said of those of Scotland, '*the prettiest las-*

sies in a' the world,' who neither know how to toil nor spin, who are yet clothed like the lilies of the valley—who thrum the piano, and a few of the more dainty, the harp—who walk, as the Bible says, softly, lest brisker movements might snap tapes drawn to their utmost tension—who have read romances, and some of them seen the interior of theatres—who have been admired at the examination of their high schools—who have wrought algebraic solutions on the black-board—who have shown themselves no mean proficients in the casuistry of Paley—who are, in short, the very roses of the garden, the attar of life—who yet, *horresco referens*, can never expect to be married; or, if married, can not expect to live without—shall I speak, or forbear?—putting their own lily hands to *domestic drudgery!* We go into the interior villages of our recent wooden country. The fair one sits down to clink the wires of the piano. We see the fingers displayed on the keys, which, we are sure, never prepared a dinner, or made a garment for their robustious brothers.....We need not enter in person. Imagination sees the fair, erect on her music stool, laced, and pinioned, and bishop-sleeved, and deformed with hair torn from others' scalps, and reduced to a questionable class of entomology, *secundo more*, dinging, as Sawney would say, at the wires, as though she could, in some way, hammer out of them music, amusement, and a husband. Look at her taper and cream-

colored fingers. Is she a utilitarian? Ask the fair one, when she has beaten all the music out of the keys, 'Pretty fair one, canst talk to thy old and sick father, so as to beguile him out of the headache and rheumatism? Canst write a good and straight-forward letter of business? Thou wast a chemist, I remember, at the examination—canst compound, prepare, and afterward boil or bake a good pudding? Canst make one of the hundred subordinate ornaments of thy fair person? In short, tell us thy use in existence, except to be contemplated as a pretty picture.' And how long will any one be amused with the view of a picture, after having surveyed it a dozen times, unless it have a mind, a heart, and we may emphatically add, the perennial value of utility?.....I have no conception of a beautiful woman, or a fine man, in whose eye, in whose port, in whose whole expression, this sentiment does not stand embodied—'I am called by my Creator to duties. I have employment on earth. My sterner but more enduring pleasures, are in discharging my duties.' Compare the sedate expression of this sentiment in the countenance of man or woman, when it is known to stand as the index of character, and the fact, with the meretricious gaudiness of a simple, good-for-nothing belle, who disdains usefulness and employment—whose empire is a ball-room, and whose subjects, dandies as silly and as useless as herself. Who of the two, has most attractions for a man of

sense?.....Parents of thought, and virtue, and example, are called upon to look to this evil. Instead of training your sons to waste their time as idle young gentlemen at large—instead of inculcating on your daughters, that the incessant tinkling of a harpsichord, or a scornful and lady-like toss of the head, or dexterity in waltzing, are the chief requisites to make their way in life; if you can find no better employment for the one, teach him the use of the grubbing-hoe, and learn the other to make up garments for your servants."*

This language is deserving of great weight. The enjoyment and prosperity of woman, and those connected with her, depend much more upon her skill in domestic affairs, than many young ladies seem to imagine. And young men of sense and discretion view this qualification as by no means a trifling one. They will take measures to ascertain the amount of domestic knowledge possessed by ladies, before they choose them for wives. They will not select a "painted butterfly, fit only for the sunny days of prosperity," who fade into ill-tempered termagants when adversities come, and are unprepared for any of the useful duties of life. But more wisely, they will choose her who will become a help-mate indeed—one who can smile in adversity as well as in prosperity—one who can

* Western Monthly Review.

co-operate in retaining what is already possessed, or if misfortune overtake, who can assist in regaining what has been lost. The young man who possesses the characteristics that are calculated to make the woman of his choice happy through life, so far from being captivated, is disgusted by those ladies who are

> "Bred only and completed to the taste
> Of fretful appetence—to sing—to dance—
> To dress, and to troll the tongue, and roll the eye—
> Yet empty of all good wherein consists
> Woman's domestic honor and chief grace."

It requires but a slight glance into the affairs of community, to discover instances where the ignorance of the wife in domestic duties, has been one fruitful cause of involving the husband in bankruptcy. "A gay young person of nineteen, who had married a respectable tradesman, soon after she left a boarding-school, had a young friend in similar circumstances, who was lamenting their mutual ignorance, and expressing her fears that they should be unable, little as they knew of domestic management, to acquit themselves well in their new situations. 'Dear me,' was the reply, 'I do not trouble my head about that; the maids will do these things.' It is almost superfluous to record the sequel. Her husband was a bankrupt in two years! So well had the maids managed for her!" How many cases of this description are constantly occurring!

Young ladies can not expect to be placed in any circumstances in this republic, which will justify them in remaining in ignorance of domestic duties. Suppose you are wealthy, and are confident you will continue so in the marriage state, still it is very important that you should be well skilled in domestic affairs. Without this knowledge, how entirely incompetent are you to preside over the affairs of a household. The impositions, inconveniences, and vexations, under which you would labor, on account of your ignorance, can easily be conceived. I do not pretend that every wife should herself engage in all the household transactions; although industrious exercise in domestic occupations, can not fail to benefit the health. The amount and character of her labors should be in accordance with her condition and tastes. But I insist that every wife, however affluent her circumstances, should be well versed in domestic duties—should know *how they ought to be discharged!* In every household there must be some head, to direct its expenses and superintend the whole economy of its domestic transactions. If the wife is capable of this station, and if she is sufficiently interested in the affairs of her husband, to be zealous in the discharge of its duties, every thing will be conducted in a proper manner. She will see that there is no extravagance, no unnecessary waste, and that every thing is done in the proper time and manner.

And her reward for this devotion to the interests of her family, will be, not only a saving in a pecuniary point of view, but a comfort, a satisfaction, an enjoyment, that can not be obtained in any other manner. But if the mistress of the household is ignorant of domestic affairs, or indifferent in regard to the manner in which they are discharged by others, she must trust all to domestics, who have no interest at stake. And when domestics perceive that the mistress is ignorant or regardless of the internal interests of the family, and that they are left to their own management, they are exceedingly liable to relapse into wasteful and indolent habits, and order, economy, neatness, and comfort, will flee the devoted dwelling, to make room for confusion, prodigality, sloth, bankruptcy, and wretchedness.

These remarks have been made upon the supposition that you will be surrounded by the advantages of a fortune. But are you quite sure that you will marry wealthy? Or, if so, are you fully assured that you will continue in affluent circumstances through life? The former may be considered doubtful, and the latter is doubly uncertain. How many who have entered the marriage state with fair prospects of continued wealth and prosperity, have in a few years, and even in a few months, been reduced to poverty and want! Were this to be your fate—and it is quite probable it will be experienced by some who

peruse these lines—how much your misfortune would be increased by an ignorance of domestic duties. The comfort of your husband and family depending, in a great degree, upon your domestic exertions, and yet you entirely incapable of performing even the most common and necessary operations! The husband would soon learn with sorrow, that although in affluence you might have been an agreeable companion, yet in adversity, when it became necessary for you to discharge the real duties of a wife and mother, you are most wretchedly deficient and useless.

It can not be necessary to urge this subject to a greater extent. Every young lady possessing a moiety of discernment, must perceive the propriety of qualifying herself to discharge, faithfully and efficiently, all the duties that will hereafter devolve upon her. Domestic economy is as strictly a branch of female education, as any other study, and the best method of acquiring knowledge upon this subject, is by *actual experience!* You may become familiar with the *theory* of housewifery, but without practice, it will be of little avail. "When you actually put your hand to the work, you will begin to learn; but unless you put your hand to it frequently, and learn to think it no dishonor to engage in any thing appertaining to the economy of a family, you can never expect to become an accomplished housekeeper." Parents should be peculiarly attentive to this subject. The mother very much mistakes

the interest of her daughters—yea, she sins against that interest, and violates the maternal obligations—in allowing them to remain in ignorance of domestic duties. She should see that they are well skilled and perfected in these matters—for until they are so, they are unprepared for the matrimonial state. She should cause her daughters to become acquainted with the kitchen and its affairs. The kitchen can be made as respectable as the parlor, and much more useful. The hum of domestic industry, is a music as proper to be made by young ladies, as that from the piano—and it is far more valuable and healthful. I can not conceive why it is not as proper, as respectable, as genteel, for the daughter to engage habitually and industriously in the domestic affairs of the household, as for the son to enter the mechanic's shop, or tend behind the counter, or engage in the study of law, medicine, or divinity. Each are but preparing themselves for the discharge of those duties which, in after life, will devolve upon them. And the parents who neglect to qualify their daughters for those affairs in which they must hereafter engage or superintend, are as deficient in duty as those who fail to give their sons useful occupations.

Let it, then, be your aim, young ladies, to become proficient and expert, by practice, in all the domestic duties of a household. You will thus profitably employ your minds, minister to the

health of your bodies, and become competent of making yourselves *useful*, as well as agreeable, to those with whom you may hereafter be connected.

CHAPTER VII

DRESS.

It would appear from the admonitions of the Apostles Paul and Peter,* that the ladies, in their day, were in the habit of arraying and ornamenting their persons, in a manner which these teachers deemed rather indecorous. As the precautions of the apostles, upon this subject, were not extended to men, it is supposed that females in ancient times, were more given to excess in dress, than the other sex. And it is sometimes thought that these distinctive characteristics of the sexes, continue to the present day. Without pretending to decide upon this point, I must be permitted to say, that the time, attention, and expense, bestowed on dress, by many females, give no inconsiderable strength to the above supposition. But allowing it to be true, that females are more inclined to excess in dress than men, the cause I suppose to exist, not so much in

* 1 Tim. ii. 9. 1 Pet. iii. 3, 4.

any greater degree of inherent vanity or love of display, as in the disparity in their condition and occupations. Men are engaged, the greater proportion of the time, in the business transactions, the stirring scenes of public life; and their minds being thus absorbed, are not so liable to give much importance to the trivial subject of dress. But females, being debarred, to a great extent, by the usages of society, from participating in those busy affairs that are of a public character, are thrown upon the immediate resources of the imagination, to supply this deficiency. And, moreover, believing their prosperity depends much upon their exterior appearance, they have been compelled, as it were, to allow dress to form an important item in their occupation and their thoughts.

That due attention should be given to dress by females, and that, in this manner, by a judicious display of correct taste, they can improve their appearance and personal attractions, are indisputably true. But ladies should know, if they are not already aware of it, that there is such a thing as *intemperance in dress!*—that, like every other blessing of Providence, when dress is indulged in to excess, when the love of it degenerates into a passion, it becomes an evil, entailing misfortune and wretchedness. Excess is intemperance. And that ladies sometimes dress to excess, can not be doubted by those who are blessed with sight.

Many evils arise from an excessive love of

dress. It absorbs the mind to the neglect of useful avocations. Young ladies would do well to remember that they were not created solely to dress and adorn their persons. There are duties, important responsible duties, which will devolve upon them in the several stations and relationships they will be called to occupy. To be enabled to discharge them faithfully, it is necessary that you should bestow much study, reflection, and forethought upon them. But how can this be done, when the attention is wholly absorbed by dress? The young lady who is wholly intent on adorning her person, is very liable to neglect the more important work of cultivating the mind. It may be noticed, as a general rule, that such ladies think little, and care less, about mental improvement—so that while without, all may be dazzling and perfect, within there is nought but a moral and mental waste, where lurks many an insidious foe to happiness.

An excessive love for dress, leads to extravagance in other respects. The lady who deems it an object of the highest importance to float upon the very crest of the ebbing and flowing tide of fashionable dress, will imagine it essentially necessary that an equal style should be observed in all that pertains to her. If she enters the marriage state, houses, and furniture, and equipage, must correspond with dress, and she plunges into needless expenditures, which often end in ruin. How many who have started in life with the

fairest prospects, have speedily been brought to bankruptcy and poverty, by an inordinate love of display.

An intemperate attachment to dress, is destructive to health, as it invariably leads to a mode of dress, directly at war with the construction and wants of the human body. It is a fact no less shocking than true, that *thousands* of female in the United States, are annually hurried to an early grave, solely by those torturous improprieties in dress, which are dictated by fashion. Every well informed physician will bear witness to the correctness of this declaration. It is truly surprising that young ladies, who possess the ordinary powers of reflection granted to rational beings, will deliberately persevere, in face of the startling, horrid array of facts before them, and contrary to the admonitions of the enlightened, the wise, and the prudent, in dressing in such a manner as to undermine the most vigorous constitutions, induce painful diseases, and hasten premature death! There is an infatuation in regard to this evil, that is wholly unaccountable.* If young ladies will not listen to the advice of friends, or the warning of physicians, I beg them to open an ear to that sepulchral voice which comes up from myriads of "the early dead," who have been consigned to the cold grave, by their miserable slavery to the cruelties of fashion!

* The reader can not mistake the evil to which I refer, viz., *tight lacing*.

The weekly bills of mortality throughout our country, display a record of the dissolution of multitudes of young and lovely beings, from diseases induced by improper dress, that should strike terror to those whose practice is bringing them to the same fate. It is melancholy to reflect how many who peruse these lines, will continue, for the sake of dressing themselves in conformity to the arbitrary laws of fashion, to brave the frightful catalogue of diseases, until death stares them in the face, and opens his icy arms to receive them in his embrace! Allow me to ask the young lady whose eye is now resting here—are you one of this number? I trust not. It would be too much like arraying yourself in bridal robes to go down to the company of the dead! If you must injure your health—if you must bring on death in the prime of life, I pray you do it in some *good* cause—in the cause of love, humanity, and duty—in a cause upon which you can look back with satisfaction, even in the struggles of death. Be entreated not to court the embraces of the "king of terrors," by a course so nearly suicidal as that which I am condemning! Do I magnify the danger? Ask your physician—ask the learned physiologist—ask the dying—ask the dead!

Not the least surprising thing in relation to this evil, is, that so many parents should look calmly on and behold their daughters committing this self-murder, without taking any decisive

measures to prevent it—yea, perhaps approving of it. Mothers often exhibit an ignorance, a carelessness, a fatuity, in this respect, that excites the astonishment and sorrow of the reflecting. They have a duty to discharge, regarding the dress of their daughters, which they can not neglect without incurring deep guilt. How many mothers, when it is too late, when insidious disease is laying its palsying hand upon the life-springs of beloved daughters, would sacrifice the wealth of the Indies, could they but recall them to the days of childhood, and restore that health which has been destroyed by their infatuated blindness!

An inordinate love of dress involves its victims in a servile bondage to the caprice of others. For whom do they dress?—for whom do they expend time and money, and invite the approach of poverty and disease? Not for themselves, surely—for when they are in retirement, all finery is laid aside.* No—they dress for others alone—for the public gaze—for the eyes of the multitude. They appear to feel bound by the most imperious necessity, to sacrifice ease and comfort, and exert

* It would be well for young men to know, that not a few of those ladies who run to the greatest excess in their dress for public show, are the most slatternly and careless when in seclusion. To test the correctness of this remark, call upon them in some hour when they do not expect company, and a moment's contemplation will show, that *display*, and not neatness, is their ruling passion.

all their art to attract the attention of the throng. And in the fulfilment of this supposed obligation, they will exhibit an assiduity, a perseverance, which is unfortunately wanting in the discharge of all the worthy and useful duties of life! Is not this a state of dishonorable slavery to the whims of the thoughtless? There is an anecdote so appropriate to this point, that I can not forbear relating it. "A priest of China sedulously followed a splendidly dressed mandarin through the streets, bowing and thanking him for his kindness. Enraged at his pertinacity, the mandarin demanded what he meant. 'To thank you for the use of your rich dress and jewels,' was the calm reply. 'Why,' said the astonished mandarin, 'I never loaned them to you.' 'No,' said the priest, 'but you have allowed me to *look* at them, which is all the enjoyment you can derive from them, except, perhaps, the pleasure of taking care of them, and that is a pleasure I do not covet.'"

"But should we not follow the fashions of the day," exclaims the fair reader. Most certainly, so far as those fashions comport with good taste, modesty, economy, and health. But when they violate either of these requisites to female attractions and usefulness, they should be rejected as decidedly as other practices of an immoral and unhealthful character! What is fashion in dress, and whence does it emanate? It is the vitiated taste of a few of the unprincipled dress-makers in France, who give it all its fluctuations and ex-

travagance, solely to fill their coffers. Are American ladies generally aware, that in this respect they have, to a great extent, become the dupes of Parisian dress-makers and milliners? The prints and patterns which they despatch to this country, are not copied from the dress of ladies of high standing and good taste. They are devised by French mantua-makers, and sent to America for the purpose of keeping open here a market for their second-hand laces and cast-off tawdry.—These assertions are perfectly well founded. Mrs. Willard, a celebrated American lady, who travelled a few years since in France, describing in her Foreign Journal, a well dressed French woman, who was ridiculing the "prints" prepared to be sent to this country, exclaims, "A thought struck me at that moment, which made me half weep. These figures, said I to myself, thus ridiculed by those who understand dress in perfection—by which the very milliners of Paris, who send them abroad, would not, for the sake of good taste, (modesty out of the question,) dress themselves—these are the very patterns by which my young and lovely country women are making themselves up—the idols to which they sometimes sacrifice decency and propriety!" It is earnestly hoped that this deeply humiliating statement will have an influence to dampen the ardor of many of our ladies, in servilely imitating those foreign prints, with which our fashionable emporiums abound.

Could those young ladies who imitate every extravagance in fashion, but be aware how ridiculous and repulsive they frequently make themselves appear to the eyes of those persons whose regard they would win, how differently would they conduct.

"O wad some power the giftie gie us,
To see oursels as *others* see us,
It wad frae monie a blunder free us,
And foolish notion."

The most abandoned of the female sex, can and do flaunt in attire as gay and fashionable, as the respectable. Hence, young ladies can not be too often reminded, that dress is a worthless foundation upon which to base their claims to the respect and affection of gentlemen. Who, in these days, ever thinks of judging of the character of a lady by the fashion of her habiliment? It would be as uncertain a criterion as the color of her eye, or the height of her stature. By this criterion, the virtuous and the vicious can not be distinguished; and if there was no other badge of excellence, all would be upon the same level! Discreet and sensible young men never fall in love with dress—it has little or no influence in guiding their affections. They do not look to the outward attire—which alike covers the good and the evil—to discover the excellences of a lady, but to the intrinsic moral and intellectual worth of the wearer. A well cultivated mind, a sweet, gentle disposition, with a plain, simple garb, possess far

more powerful attractions, that an ignorant mind and a perverse disposition, arrayed in all the finery that ever was invented by that most fertile in expedients of all human soils, the imagination of a dress-maker. Never, therefore, dress with the expectation of being esteemed by community, or loved by any, or account of the texture, shape, color, or expense of your attire. All anticipations of this character, can be entertained but to end in disappointment and chagrin.

I would, by no means, influence young ladies to be negligent or indifferent in regard to dress. I would have them bestow upon it all the attention it properly deserves. It is the *excess*, the *intemperance* in dress, and a servile bondage to the caprices of fashion, against which I would caution you. And I again warn you that you can not be too particular in so dressing as not to injure health. You should remember that you have lungs, and that to insure health, the chest must be permitted to expand without opposition, that the lungs may have free and full play. If you dress in such manner as to prevent the expansion of the chest and the full inflation of the lungs, unavoidable disease ensues, and early death follows. Mothers should understand these facts, and should bear them in mind when superintending the attire of their daughters.

Let your dress always comport with neatness, propriety, and economy. Never swerve from the dictates of these standards. *Neatness* will pre-

vent you from arraying yourself in gewgaws and tinsel, and running after all the absurdities of fashion, and will dictate an adaptation of dress to your form, complexion, age, and circumstances. It will allow of no extremes, either in extravagance or oddity. It will teach those who are fair, that "beauty unadorned, is adorned the most," and those who are plain, that simplicity will add far more to their attractions, than gaudy trappings. Dr. Johnson once remarked, that a certain lady was dressed the best of any he had ever seen; for but a moment after having conversed with her, he could not recollect what she had on. That is she had nothing odd, vain, or unbecoming in her attire. *Propriety* will forbid dressing in any manner that will violate that *modesty* which is the charm of your sex, or following any fashion that will undermine your constitution, or in the least degree injure your health. *Economy* will dictate the necessity of always dressing within your means; and it will also show you the impropriety and deep folly of involving yourself, or any with whom you are connected, in debt, to array your body in useless and silly finery!

CHAPTER VIII.

RECREATIONS.

MANY of the remarks addressed to young men, in regard to amusements, will also apply to ladies—especially in respect to the excess into which human nature is liable to run. We love whatever is pleasing. This love induces a continuance in those recreations which afford pleasure; and unless reason is allowed to exercise due control, those practices will be persevered in, until they become sources of pain instead of happiness. It is highly important that young ladies should possess true views of the nature and design of the recreations proper for them; as an ignorance or want of precaution on this point, has been a fruitful source of degradation and ruin to countless multitudes of their sex.

What is recreation? It is not slumber, or stupor, or idleness; but it is simply *a change of employment!* Recreation to the student, is to go out to exercise in the open air. But to the man whose body calls for much bodily exercise, it is

a recreation to enter the student's library and peruse his books. The young lady who engages constantly in needle-work, or any sedentary employment, to find recreation, must enter upon some active occupation; but she who is habitually employed in the stirring duties of domestic life, will find equal amusement in occasionally plying the industrious needle. The *design* of recreation is, by a change of posture and employment, to call into exercise portions of the body, and faculties of the mind, that were in repose, and to give rest to those that were active—health and vigor are the fruits of this change. When the brain of the scholar becomes weary, he should relinquish his mental struggle, and call into action the muscular powers of his body. But when the body of the laborer is exhausted with toil, he should rest from his toil, and call his mental faculties into labor, by reading or instructive conversation. Both will experience enjoyment, and be benefited by the change. But mark and remember, it is the *change* only that causes the enjoyment. When recreation of any character, is continued beyond a certain degree or duration, plainly indicated by reason, its nature changes, and it becomes a *labor*, instead of an amusement. This is a plain hint from nature, that all recreations in order to be valuable and beneficial, must be engaged in moderately and temperately. And I will here repeat, that to *enjoy* any amusement, young people must *prepare* themselves for it, by

previous industry and deprivation, of a character different from the recreation to be engaged in.

From these remarks, it will be perceived that the gratification of the passions, is not the entire design and end of recreation. The healthy state, both of body and mind, depends upon proper relaxations and changes. Nature is rigid in her exactions in this respect; and whoever violates them, must suffer that penalty of pain and disease which she affixes. Moderate and judicious recreation, therefore, is not only proper, but is a duty which must be discharged, to insure health. But still there is danger, in a greater or less degree always attending amusements. It is evident that many practices called recreations, are not such, properly speaking. Some of those practices are plainly sinful, and should, consequently, be strictly avoided. Others are wrong, because they produce more injury than benefit—and others still, are dangerous, because although, perhaps, innocent in themselves, their tendency is to induce that excess which is evil. Permit me to cite your attention to a few of the most dangerous of those practices to which young ladies frequently resort for recreation.

Dancing is one of the most fascinating amusements of youth. It may be called nature's recreation. The various species of beasts in the full tide of their happiness, gambol over the plain, and throw their bodies into fantastic shapes. Dancing is a recreation resorted to by all nations.

From the most polished circles of civilization, down to the wigwam of the savage, it exerts its "witching sway." In ancient days, and still among various nations of modern ages, dancing was, and is, one of the amusements, in times of exultation and rejoicing. The Saviour mentions, that when the prodigal son returned, there was music and dancing. National dances were formerly engaged in, when celebrating important victories. When the Israelites had crossed the Red Sea in safety, we read that "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and dances." When Saul and David were returning from the slaughter of the Philistines, "the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music." Dancing was also a religious ceremony of rejoicing. When the Ark of the Lord was brought up to Jerusalem, David danced before it as it proceeded "with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." In modern times, a portion of the Eastern Dervishes, and a sect of Friends, called "Shakers," make dancing a part of their religious exercises.

That dancing, when cultivated as an *exercise*, is proper and healthful, is undeniable. Such an exercise for females especially, whose habits are usually sedentary, must be of a salutary charac-

ter. But still, dancing has become the source of great evil. As it is conducted in our own times, it usually causes much more injury than benefit. The intoxicating beverage usually drank—the unhealthy viands partaken of—the improper manner of dressing, which so confines the lungs, that when they require the most play, they have the least—the late hours, the over fatigue, and the exposure to cold and damp—all combine to make modern dancing assemblies the prolific sources of dissipation and disease. Such convocations should be condemned most decidedly, by all who are interested in the welfare of the young. I would most earnestly caution young ladies against attending them, or giving them their countenance. They are not justified by Scripture, reason, or experience. But dancing in private circles, in the presence of friends and relatives, engaged in temperately, with proper precautions, I consider an appropriate and healthful recreation. It is the *abuse* of this exercise, against which I would warn you. The good sense of every discreet young lady, aided by the advice of parents or guardians, will instruct her as to the proper time and occasion, when she should engage in this recreation.

Card-playing is often engaged in by young ladies. Although this practice may not be so deleterious as dancing, under improper circumstances, still, young women can pass their time in some other manner, far more to their improve-

ment, both in mind and manners. A lady at a card-table, always seems out of her proper place. There is something in its associations so masculine, so entirely opposed to womanly delicacy and propriety, that a female appears to step down from her appropriate sphere, in engaging in game with cards.

Referring you for further remarks on this subject, to my suggestions to young men, and also to what I there said on *theatrical amusements*, I merely add, that those remarks will apply, with more impressive force to the young lady; inasmuch as female character is more delicate in public estimation, and her sensibility more refined in fact, than that of the gentleman. I therefore reiterate here, with renewed earnestness, all the warnings and remonstrances I have there uttered.

There are many recreations in which young ladies can engage, that are both proper and beneficial. All amusements should, if possible, be made instructive, as well as healthful. Exercise in open air, when the weather is favorable, is highly beneficial to females. And a walk through the fields, can be made to instruct the mind, as well as to invigorate the body. A slight acquaintance with the principles of botany and geology, will enable you to obtain much amusement and instruction, in examining the class and nature of plants and flowers, and the structure and composition of soils, stones, and rocks. The young

ladies of this country, are generally very deficient in giving themselves exercise; and in this respect are far behind those of some foreign countries. "The English girls, it is well known, will walk five or six miles with ease. They are never afraid of the air. They do not reason as our girls do, that to be pretty and "interesting," they must be livid, pale, and consumptive; and in order to be so, exclude themselves from the open air, from walks and parks. But they reason naturally, that *health* is beauty, and that sickness is otherwise. English girls, it is said, are almost the only girls who climb up the sides of the Alps, or struggle ankle deep, up the ashes of Mount Vesuvius." "How often," says Miss Wakefield, "has an anxiety for the delicacy of the complexion, or the apprehension of her being a romp, restrained a girl from the indulgence of enjoying with any one, exercise in a sufficient degree to secure her from that feeble, sickly, languid state, which frequently renders her not only capricious, but helpless throughout the whole of her life." "Let the utmost attention be paid to the physical education of females, not simply to their diet, temperance, and cleanliness, but to the practice of bodily exercise. Let them have such physical recreation as shall be consistent with their delicacy of sex, and as shall serve to procure for them vigorous constitutions and sound minds. Strengthen their physical powers, and you may then give energy to their intellects, brilliant tints

of beauty to their persons, animation to their spirits, and grace to their manners."*

Music is a recreation peculiarly appropriate to young ladies. I would have every young woman cultivate her taste for music. The Creator could have had no object in bestowing musical powers upon us, but that they should be developed and trained to execution. Music exercises the mind, and has a purifying and softening influence upon the disposition. This amusement, however, should not be permitted to interfere with the more vigorous recreations, or with the ordinary and useful occupations of life.

Social parties are proper for young ladies.—They bring different minds, dispositions, and manners in contact, to the mutual benefit of all. The time at such parties, should not be frittered away in frivolous pursuits and idle conversation. Useful and interesting topics should be introduced, upon which the company can freely and pleasantly interchange their opinions. To instruct each other in desirable accomplishments and valuable information, should be the general object.

It is hardly necessary to remark, that young women can find *at home*, many means of profitable recreation. Numberless little attentions and kindnesses to parents and friends—the instruction

* Address on Female Education, by Rev. Charles Burroughs.

and improvement of younger brothers and sisters —perusing aloud some valuable publication for the edification of the family circle—all will afford the purest satisfaction and enjoyment. In fine, let your recreations always be characterized by delicacy, discretion, and moderation, and beneficial results of a corresponding character, will be your reward.

CHAPTER IX.

MENTAL CULTIVATION.

That female education has heretofore been lamentably deficient, is a position which admits of not a doubt. In past ages woman has been kept in a state of almost entire ignorance, in regard to the most important branches of human attainment, and has been compelled, in a measure, to occupy her attention with the trivial matters of life. Without pretending to decide the controverted question, whether the gentler sex are capable of rivalling man in the highest walks of literature, still, I do not hesitate to say, that they are capable of making far greater advances in every branch of useful knowledge, than they have hitherto done; and also that they can equal the generality of men in mental attainments, when placed in circumstances equally favorable. Indeed in modern days, many ladies have appeared as shining lights in the literary world. And although they have not so generally grappled with the abstruse sciences, yet in the lighter grades

of literature—in vivid descriptions of the gentlest, purest and noblest characteristics of human nature—in the bright pictures of the imagination—in chaste displays of taste and sentiment—in reproof, admonition and advice—they have not been surpassed by their male competitors. The names of More, Barbauld, Chapone, Aikin, Hamilton, Seward, De Stael, Landon, Porter, Hemans, Edgeworth and Martineau, in foreign lands, and of Sigourney, Leslie, Hale, Sedgwick, Stephens, Hentz, Gould, Ellet, Scott, Dodd, Edgarton, Broughton and Downer in our own country, will bear ample testimony to the high and beautiful capabilities of the female mind.

Although female education, within the last half century, has been greatly improved, still it has not arrived at the perfection that is desirable.—The poor are engaged in such constant drudgery, that they are able to pay but little attention to mental cultivation, while the wealthy are frequently led to neglect it, by attaching an undue importance to *showy* rather than *useful* accomplishments. Young ladies, as a class, are still too prone to attribute more consequence to the adorning of the outward person, than the cultivation of the moral and intellectual powers—are too liable to imagine that their success in life, depends more upon beauty and accomplishments of person, than of mind. This belief many acquire, no doubt, from that fulsome flattery which is too generally bestowed upon female personal

beauty, by the other sex. So general is this practice, that men of otherwise good sense, will frequently lend their aid in perpetuating this idolatry to the fleeting charms of outward beauty, to the neglect of those qualities in woman that are truly valuable. This conduct leads females to overlook their mental capabilities, to deem it of little importance to obtain those qualifications of mind and of habit upon which their happiness and the enjoyments of those connected with them will so deeply depend through life, and induces them to turn their whole attention to those charms and accomplishments, which are as empty and useless as the floating bubble.

Young ladies should summon sufficient discrimination to perceive the origin of this adulation. They should understand that those who indulge in extreme flattery of their personal beauty, either possess such ignorant and shallow minds, as really to believe what they say, that nothing is so valuable as the charms of form and feature—or, knowing better, they hypocritically express their admiration, under the supposition that you are so vain and weak as to be pleased by their empty homage! In either case, they impugn your good sense, and are unworthy your confidence or respect. The attentions of the ignorant and of the hypocritical, should alike be discarded.

I grant that personal beauty in a young lady, is an advantage; and when united with a sweet

disposition and well cultivated mind, you have attractions that can not but win esteem. But I insist that loveliness of person without these valuable qualifications, is a misfortune rather than a blessing. It will surround you by the utmost dangers—by fascinations and allurements, from which, owing to the weakness of your moral and mental powers, you will escape with difficulty, if at all. And suppose that by beauty of person alone, you succeed in obtaining a companion for life: of what value can that man be, who has been attracted by your features of form, without deeming any other qualification worthy a thought? He connected himself with you for your beauty, and he loves your beauty only. And do you not perceive that when that beauty decays, as it inevitably must, under the influence of disease or age, his regard will wither with it, and that the after years of your life, must be spent amid vain regrets and unavailing repinings? "We can not help remembering that the ordinary period of life is set at seventy years. The empire of beauty seldom lasts more than ten or fifteen. What is to sustain the beauty who has no other possession, in the dreary interval, when her roses have vanished with her admirers, never to return?" If, then, you have been favored with personal beauty, add to it virtuous principles and the charms of a well cultivated mind, and you can then duly improve the advantages placed within your reach.

"It is an old remark, that the most beautiful women are not always the most fascinating. It may be added, I fear, that they are seldom so. The reason is obvious. They are apt to rely too much on their beauty; or give themselves too many airs. Mere beauty ever was, and ever will be, a secondary thing, except with fools. The most fascinating women, generally speaking, are those that possess the finest powers of entertaining the mind. In a particular and attaching sense, they are those that can partake of the pleasures and pains of their friends in the liveliest and most devoted manner. Beauty is little without this. With it, she is indeed triumphant."*

With the most plain and uninteresting features, you need not be without attractions. A well trained mind and a pleasant disposition, will put forth charms far more captivating to those who are capable of making you happy, and much more enduring than mere outward beauty. Although you may not attract immediate attention in first entering upon the stage of society, yet when your worth is fully appreciated, as it eventually will be, you will obtain a hold on the affections, that time can not annihilate. You will possess a loveliness which instead of being destroyed by sickness or time, will increase, and become brighter and brighter as age advances—securing to you, love, affection, peace and enjoyment, all your

* Criticism on Female Beauty.

days. The man who is won by the attractions of your mind and disposition, is worthy of you in every respect, and will be capable of appreciating all these excellencies of the heart which confer mutual happiness. "Knowledge, virtue and truth, are immortal. Time, age and death, can not touch them. Trust me, a plain young lady with a sound head and a well trained mind, and an amiable and well managed heart will find some way to aim a sharper and surer shaft, and inflict a more incurable wound, than a mere flourishing belle, who has nothing to show but her dress and her person."

Beauty of face and person, and splendor of dress, are not to be compared in value to a well cultivated mind. The one is as evanescent as the morning cloud or the early dew; but the other is as enduring as the sparkling gem of the mine. "There is, and there can be, nothing beautiful, except in so far as it is associated with mind. Show me a woman who knows how to converse pleasantly, to give judicious counsel and exhibit discreet management—who has the ability to know what to say, and how to act on any given emergency—who understands how to economize her wit if she has it—who comprehends how the utterance of scandal distorts the countenance—whose passions and affections are regulated, and who possesses the intrinsic tenderness and truth of the female character—and I will show you one who seems beautiful to me whatever face she

may happen to possess. It can not be repeated too often, that *there is nothing truly beautiful but mind.* Ask a father which of his children he loves most, the pert and ignorant beautiful daughter, or the plain but sensible, docile and well instructed one?" Ask an intelligent, worthy young man, with which of those two young ladies it gives him the greatest satisfaction to associate and converse, the one with handsome form and complexion, but with an empty, uncultivated mind, or her whose personal appearance is plain, but who is well instructed, and sensible? "Ask husbands what points they most regard in their wives, their beauty, or their knowledge, amiability and good sense? I repeat again, *there is nothing beautiful but mind!* If I were a poet, you should have it in metre and in song, that a *piony* or a *poppy* is as splendid a flower as the rose. But let the one and the other be worn in your bosom, and compare their fragrance and value at the end of a month. Knowledge compared to beauty, is the rose to the piony and poppy. In the family circle, and among those with whom we mix every day, the last thing of which we think, after seeing them a few times, is their personal beauty." Their worth is always estimated by their mental endowments and moral qualities. The witchcraft of personal beauty is soon dispelled by familiarity. Without attractive mental and moral characteristics, it is impossible to obtain the enduring affections of any.

"External allurements are continually losing; internal attractions are continually gaining. Sense, spirit, sweetness, are immortal. All besides, withers like the grass." When the mind is uncultivated and barren, in vain are displayed the brightest eye, the fairest face, and the sweetest smile. But even though the eye possesses little lustre, or the countenance little beauty, a well endowed, well disciplined mind, will elicit admiration and love.

> "Mind, mind alone, bear witness earth and heaven,
> The living fountain in itself contains
> Of beauteous and sublime! Here hand in hand
> Sit paramount the graces."

These remarks might be much extended, but it can not be necessary. I trust enough has been said to awaken you to the importance of studying to adorn the mind, and of imparting to it those mental and moral qualities which are so attractive to the eyes of the discreet and enlightened. You should not allow your thoughts to dwell too much on beauty of person, outward ornaments, or showy accomplishments. A proper attention to these is allowable; but make them not your principal study—neither rely upon them as your chief attractions to win admiration or affection. Their influence can attract none but weak and worthless minds. "Female loveliness can not be clothed in a more pleasing garb than that of knowledge. A female thus arrayed, is one of the most interesting objects—every eye rests upon

her with pleasure—the learned and wise, the young and the aged of the opposite sex, delight in her society, and affix to her respect and admiration. Ignorance and folly stand reproved in her presence; and vice, in its bold career, shrinks abashed at her gaze. She moves the joy, the delight of the domestic circle; she excites the praises, the admiration of the world. A female thus armed, thus equipped, is prepared to encounter every trial which this uncertain state may bring—to rise with proper elevation to the pinnacle of fortune, or sink with becoming fortitude, into the abyss of poverty—to attain with cheerful serenity, the highest bliss, or endure with patient firmness, the depths of wo." Young ladies should cultivate a taste for the acquisition of useful knowledge—always selecting such subjects as will throw the most light upon the station you will probably occupy, and the duties you will be called upon to discharge. In this manner you will lay a broad foundation, upon which you can reasonably rest the hope of experiencing much enjoyment through life.

CHAPTER X.

THE DISPOSITION.

SITUATED as we are, in the midst of our fellow-beings, constantly mingling and holding intercourse with them, we are made dependent upon them, to no small extent, for the enjoyments of existence. But human nature, as developed in this life, is a strange medley of contradictions. Those faculties and propensities which the benevolent Author of our being conferred upon us for our benefit, frequently, from a neglect on our part of properly cultivating and controlling them, become the sources of unhappiness. Thus the social propensity—the desire to mingle with our race, which all human kind possess to a high degree—becomes the source of enjoyment or of wretchedness, as we duly understand and properly cultivate its incentives, or neglect it, and allow it to be controlled solely by the unrestrained passions. This social principle is possessed, in a peculiar manner, by females. They are, therefore, deeply interested in its operations and influ-

ences; and it becomes a subject of no small importance to them, to know in what manner its highest enjoyments can be obtained.

In your intercourse with your fellow-beings, the pleasure to be derived depends entirely upon the *disposition* which you cherish towards them. If you respect, esteem, and love them, your satisfaction in their society will be of a high degree. But if you envy, hate, or in any way dislike them, their presence becomes the source of unhappiness; and even the thought of them, whenever it occurs, gives you disagreeable sensations. It is thus evident, that certain dispositions or feelings cherished towards others, are, in their influences, disagreeable and painful, while others of a different character, impart satisfaction and enjoyment. It is my object in this chapter, to notice briefly a few of the most prominent of these dispositions, of both classes.

Envy is a disposition that frequently usurps a place in the mind. Its influences are of a degrading and painful character. Envy never imparted a pleasurable emotion to the human bosom, and never can—it is as contrary to its nature, as for ice to give out heat. It is not only a sinful disposition, but one of the most foolish that the young can well entertain. Will envying the appearance, condition, or possessions of any individual, give you the desired object?—will it confer upon you wealth, or influence, or splendid dresses, or any qualification, either moral, men-

tal, or bodily? Will it effect any change for the better in your circumstances, even the most trifling? Why then permit this painful and malignant disposition to enter your bosom? Why make your heart the den of a scorpion, whose every sting is inflicted upon your own happiness? Why voluntarily permit an enemy to enter your mind, and drive out those true friends, peace and contentment?

Do you inquire how to deter this feeling from taking possession of your heart, or how to cast it out when once therein? I answer, by *reflection.* Reflection is a light that will reveal the true nature of this hydra, and convince you of the inconsistency of cherishing it. Reflection will satisfy you that there is not so much to be envied in the world, as many would seem to believe. To ascertain the real influences upon their possessors, of those circumstances or possessions that are the most common causes of envy, we must apply to those who have experienced them. Ask those who have participated in all the enjoyments that power, wealth, and splendor can bestow, if they should be envied by those in more ordinary circumstances. Abdoulrahman III., was one of the most powerful and prosperous of the Spanish kings of the Arabian race. Victorious and wealthy—surrounded by splendor and magnificence—every one imagined that he must be the happiest of mortals. But listen to his own account of his enjoyments, after reigning fifty

years: "From the time I ascended the throne, I marked every day that afforded me true pleasure, and those days amounted to *fourteen!*" To which he adds—"Mortals! consider what this world is, and how little we ought to rely upon its pleasures." Pope Adrian VI., who arose from a poor barge-builder, to the Papal throne, desired the following inscription to be placed upon his tomb:—"Here lies Adrian VI., who deemed no misfortune which happened to him in life, so great, as his being called to govern." From these and many additional instances that might be cited, you perceive how entirely inadequate is power, or popularity, or wealth, or splendor, to confer happiness. Why, then, should you envy those who possess them? Remember that gay dresses and splendid equipages are but glittering coverings which conceal, in general, even more wretchedness than tattered garments. Be content, then, with your condition. An honest, virtuous, and benevolent heart will confer upon you a greater amount of pure happiness, than all the wealth of the world! If your associates possess enlightened minds and agreeable manners—if they are respected and loved by community—envy them not, but do that which is much better: endeavor to *equal* them in their good qualifications, and you will soon share with them in the general respect.

Jealousy is another disposition which you should be careful to avoid. Jealousy is justly

termed "the green-eyed monster." It is a bitter foe to human happiness—it coils in the bosom like the serpent, and chokes the fountain of true enjoyment. If you would be blessed with peace, never permit jealousy to enter your mind. It will not only make you unhappy, but will cause you to do and say many things improper and ridiculous. Never be jealous that others are receiving more attention and respect than yourself. If they are deserving of it, you should be willing that they should receive what they are justly entitled to; but if they are not worthy such attentions, you may be assured they can not long command them. And in the meantime, study to make yourself agreeable, by an exhibition of the genuine excellences of the female mind and disposition, and you will have no cause of jealousy towards others. If your affections are placed upon an individual worthy of them, he will be careful to give you no cause for jealousy. But if his conduct is of that improper character as to afford reasonable cause for jealousy, it is a certain indication that he is not worthy your confidence or love, and you can not too soon break off all intercourse with him. There is, hence, no justification for harboring emotions of jealousy. They are painful, unbecoming, derogatory to your character, and should be spurned from every female heart.

Young ladies should also avoid indulging hatred, anger, revenge, and all emotions of a like

character. These are the baser passions of the human heart—exceedingly reprehensible in man, but in woman disgusting and horrible. What will more entirely eclipse the loveliness of the countenance, than a scowl of hatred, or a storm of anger! And not only so, but how completely wretched do they cause those to become who indulge them! Every improper disposition cherished towards another, infuses a poison into your peace and happiness—so that by indulging it, you but injure yourself.

The most effectual method of destroying evil dispositions, is by cultivating good ones. Would you be respected, and esteemed, and loved?—would you render yourself agreeable and pleasing?—would you be received into the circle of your associates, with the approving smile of friendship and approbation? There is but one way to accomplish this, and that is, by adding to a virtuous character, a kind, friendly, and benevolent disposition. How much these improve the attractions of a beautiful form and features! and how engaging do they cause the most plain and ordinary to appear, who exhibit them in their conduct! If you desire to be unesteemed, disliked, avoided—if you desire to be filled with anxiety and wretchedness—then you should be illtempered, morose, unkind, and uncharitable. But if you would secure the friendship and good will of others—if you would open in your own bosom a fountain of unfailing satisfaction—ex-

hibit towards those with whom you associate, kindness, condescension, gentleness, forbearance, and evenness of temper, and you can not fail of accomplishing your object. What can be more captivating in a young lady, than a constant exhibition of kind emotions towards all around her —than a disposition to oblige, to make herself useful to her friends and all connected with her, and to display a placid sweetness of demeanor, that no circumstance can ruffle or disturb? And how enchantingly lovely is a young woman overflowing with pity and benevolence for the poor and unfortunate! A lady who has a cold, unfeeling heart—who can look unmoved upon sorrow, and want, and distress, while she is surrounded by comfort and plenty—is an anomaly! With such a disposition, of what avail are her fair complexion, and faultless features, and symmetrical form? Every lovely attribute, when covering a heart of stone, becomes repulsive and abhorrent to the generous and noble mind. She is a "scentless flower, which shall blossom without esteem, and fall without regret!" But the female whose heart is susceptible of emotions of pity and generosity—who is eager to assuage misfortunes and relieve distress—adds a crowning excellency to her attractions, that can not fail to win admiration and esteem. If young ladies would promote their own prosperity and happiness, they must look well to the dispositions they cherish. Let them eradicate all that is evil,

and cultivate whatever is virtuous and good—let them exhibit "affability of manners, gentleness of demeanor, attention to the courtesies of life, compassion towards all who suffer, whether high or low, a kind construction of all the words and actions of their fellow-creatures, and patient forbearance, or generous forgiveness towards those who have grieved or injured them," and they will thus lay a safe and sure foundation for peace and happiness.

CHAPTER XI.

CONVERSATION.

It is a prevalent supposition that ladies possess the faculty of "ready utterance, in a higher degree, as a general rule, than the other sex. This position is strengthened, when we consider the fluency and ease with which females, when unembarrassed, communicate their thoughts. But this fluency of speech, when unguarded and unrestrained, becomes, not unfrequently, the fruitful source of evil. The character and prospects of ladies, depend much upon the *matter* and the *manner* of their conversation. To be enabled to select proper and useful subjects for conversation, and to express themselves in an appropriate and pleasant manner, are accomplishments which every young female should strive to acquire, and the possession of which, will tend greatly to her advantage in society.

It is true, nature is diversified in her gifts in this respect, as well as in others. To some she gives a greater aptitude or capability of expressing their

ideas in a fluent and graceful manner—while others find it difficult to speak in a mode satisfactory to themselves, or pleasing to others. But as appropriateness in conversation, depends not more upon the *manner* of speaking, than upon the character of the thoughts expressed, nature frequently equalizes her endowments, by giving unto those who are "slow and lame of speech," clear, strong, and expanded minds—so that the deficiency in their utterance is more than counterbalanced by the value of the sentiments they express.

However, the faculty of conversation is capable of great improvement. By proper application and attention, the most deficient in this respect, can learn, not only the proper subjects of conversation, but also to speak in an appropriate and agreeable manner.

That there are evils growing out of an ignorance upon this subject, admits of not a doubt. How much unhappiness has been caused by improper language. Who has not experienced the evils flowing from even one "unruly tongue" in the neighborhood? How many misunderstandings, difficulties, feuds, animosities—how much contention, and discord, and warring—have been caused by "the little member," when it is "full of deadly poison!" Not only has society experienced these evils, but they have extended themselves to kingdoms. Nations have been involved in long and bloody wars, originating solely in the

utterance of a harsh expression, or an unguarded sentence.

My suggestions upon this subject must necessarily be of a general character, relating more particularly to public intercourse, than to conversation with intimate friends and relatives in the private family circle. Although in the latter case, the spirit, and in most instances the letter, of the remarks that follow, should be strictly observed.

In conversation, guard against raising your voice to a high key. Young ladies frequently overlook this precaution. In the hilarity of their spirits, they are liable to indulge in a volume of voice, which, were they alone, would startle them. The improprieties of this practice, must be evident. It is highly indelicate. There is a certain modesty and reserve which young ladies can no more overstep with propriety, in their language and voice, than in their personal manners. The practice of loud speaking, is not only indelicate, but it disturbs others. What can be more disagreeable than for a *female* voice to be raised to the *alto* key, and stun the rest of the company into silence. All eyes are riveted upon its owner, and in many a discreet mind, she becomes an object of censure and dislike. Neither should loud conversation in the public street, be indulged in—a habit which some young ladies think quite allowable and appropriate. But it is an offence against delicacy and propriety. Young women

of commendable modesty, will be cautious how they attract the gaze of the throng in the public thoroughfare, by their loud speech, or rude behavior. You cannot be too circumspect in your demeanor in public. An indiscretion, either in word or action exhibited there, is noticed by many, who will set it down much to your disadvantage.

Equally to be avoided is an affected, lisping, or drawling manner of speaking. By some, this is considered exceedingly polished and lady-like. But in this they greatly err. The real lady studies to speak *naturally*, and that is ever *gracefully*. An affected tone or pronunciation, evinces a weak mind—so weak, indeed, as to resort to this outward mincing, to establish pretensions to gentility, instead of exhibiting those emotions of kindness and urbanity, which are the unfailing indications of genuine politeness. You greatly mistake, if you imagine your claims to the character of a lady, can be established by affectation. This, so far from gaining you the esteem and respect of the listeners, will make you appear insipid and simple—devoid of taste and good sense. Many young ladies, by vain affectation in their language and manners, have often created disgust, where they might otherwise have gained respect. I repeat, in your conversation, speak in your natural tone of voice, and with a pronunciation clear, distinct, and correct. Lexicographers, as well as people of different countries and

communities, vary in regard to the rules of pronunciation. Johnson and Walker, are both deficient in many respects. Webster is more chaste and natural, and in this country, is rapidly becoming the general standard of pronunciation.

Be upon your guard against engrossing too much of the conversation in company. When you reflect how often the most guarded speak in a manner which they afterward regret—how often they converse on subjects, and relate circumstances, and circulate reports that are improper—you will perceive the dangers which surround the unguarded and talkative; and you will also perceive the necessity of allowing the judgment to hold with firm grasp, the reins of the tongue, that nothing of an injudicious character may be uttered. In company, if you can not speak to the purpose—if your tongue is liable to run away with your sense—the less you say, the better. But if you can converse in a judicious and sensible manner, you still should avoid speaking too much, because others may have a desire to express their sentiments, as well as yourself. Few people have an inclination to remain silent by the hour, to listen to your words, however proper they may be; but all desire to bear a part in the general flow of social conversation. I would not recommend an entire reserve, a total silence—this would be as much an extreme as volubility—though not so dangerous. Every young woman should exercise her judgment in

this respect, and take such part in the general conversation, as circumstances and propriety dictate. However, "it were far better to leave a circle wishing, from what you have actually said, that you had said more, than out of patience with you for having talked so much."

Young ladies should avoid conversing even in whispers, in assemblies convened for the worship of God, or for any public lecture. This practice is highly reprehensible. It disturbs both the speaker and the audience—especially those in your immediate vicinity. There is no greater manifestation of a lack of politeness, than this. When I behold young people, on such occasions, inattentive to the subjects that should engross their entire attention, and engaged in frequent whisperings, I instantly set them down as youth extremely ill bred, and entirely destitute of the most ordinary rules of decorum!

Never allow yourself to speak evil of another, without the most ample evidence of their guilt. Mankind, in their best estate, are liable to err. There is enough, therefore, to be said of the *real* defects of ourselves as well as others, without attributing evil conduct to people, of which they are not guilty. You should be slow to believe reports detrimental to the good name of your neighbor, and still slower in spreading them abroad to the world. I urge you not to countenance or cover up vice—this would be very improper. But I would have you very cautious

about believing or circulating statements detrimental to the reputation of another, until you are fully and perfectly satisfied that they are guilty of the misdemeanor alleged against them.—Neither withhold praise wherever it is due. It is a mark of a selfish and vain spirit, never to allow that any but yourself or your particular friends possess any talent, acquirement, or worth. But it is an indication of a generous and noble mind, to give credit to those who deserve it—to acknowledge the valuable qualities displayed even by an enemy.

Do not allow yourself to indulge in ridiculing any, in regard to their dress or appearance—especially the poor and the aged. This would evince an emptiness of mind, and a coldness of heart, deserving of deep reproof. The young lady who indulges in this practice, is unworthy of affection or respect. Having no heart to feel—no sense of propriety to direct—whoever becomes connected with her, will most certainly and keenly feel the evils flowing from these deficiencies. In company, you should avoid making any one the subject of much raillery, or the butt of witticisms, or endeavoring to turn the laugh upon them. Those who indulge in these practices, often unthinkingly gain enemies, when their only object was to cause merriment. And although it can hardly be necessary, yet I would caution young ladies against expressing themselves in coarse language, or interlarding their conversa-

tion with degrading epithets, or illustrating their views with low comparisons. I need not say that all these practices are opposed to female delicacy and propriety.

In conversation, always endeavor to be agreeable, pleasant, and sensible. These are no small additions to the attractions of a young lady. In company it is not inappropriate to engage occasionally in grave and serious conversation, yet, generally, the topics should be of a cheerful character, as the object of assembling in company, is to confer mutual enjoyment and satisfaction. But in allowing the conversation to be cheerful, care should be taken not to permit it to degenerate into the frivolous or ridiculous. The amusing and instructive should both be blended together, so as equally to interest and improve those who converse and those who listen. It is time wasted to engage in conversation that has not a tendency to enlighten and improve.

To have your conversation interesting to others, it is necessary that you possess a well cultivated and well stored mind. Without this pre-requisite, there is danger that it will be insipid and irksome to the discriminating. In despite of all precaution, the true qualities of the mind will develope themselves in a free interchange of thought. While the weakness and imbecility, the selfishness and vanity, of the ignorant and untrained mind, will become clearly visible—on the other hand, the discipline and cultivation, the

intrinsic excellences and valuable acquirements of the enlightened understanding, will, without effort, brightly shine forth, and add beauty and interest to the possessor. This should be an additional inducement to influence young women to turn much of their attention to mental cultivation.

You will beware of egotism, as much as possible. Let *self*, with its importance, its accomplishments, and all its wonderful achievements, be forgotten in the desire either to please, interest, or instruct those with whom you converse, or in a disposition to learn from their superior wisdom or experience, wherein you was before deficient.

Avoid the appearance of pedantry. Your talents and acquirements should not be devoted to display alone, but to the instruction and edification of those with whom you associate. Whenever, therefore, you converse with those whose attainments are limited, instead of making a pompous display of your knowledge, and speaking in a strain above their comprehension, interspersed with hackneyed expressions, or quotations from a foreign language, or with scraps of poetry, you should accommodate yourself to their capacities, and speak in a plain, simple, instructive manner, which they can understand and appreciate. It is one of the characteristics of a discriminating and enlightened mind, to know how to accommodate itself to the condition, employment, and capacities of those with whom it converses, so that it can

impart and receive information, by an exchange of thought with the most ignorant.

Always give the strictest adherence to truth. How dark is the stain cast upon the character of the young lady, who is known to deviate from the straight line of truth. Veracity is one of the brightest jewels of the female character. Never allow it to be sullied under any pretence whatever. But by a strict adherence to truth in all cases, erect a strong pillar for the upholding of a spotless reputation.

Some young ladies, who reside in our cities and villages, when visiting their friends in the country, often exhibit a great lack of discretion and propriety. While speaking lightly, and perhaps contemptuously, of the plain appearance, dress, or habits of the people of the country, the constant themes of their conversation, are the fashions, amusements, and the superior refinement of a city life. Every thing in city or village is extolled, while all in the country is cried out against, as outlandish and vulgar. At social parties, and often at church, their whole time is spent in pointing out, and making remarks upon, the alleged boorish appearance and manners of the people. It is truly surprising that young ladies, who indulge in these practices, do not perceive their impropriety—do not perceive that this conduct shows an entire lack of good breeding, of genuine politeness and gentility—do not perceive how evident they make it appear, that those

very country people whom they ridicule as so far removed from fashion, are immensely above them in every valuable and useful qualification, in every trait of real urbanity and politeness.* Such young ladies should be aware that in this manner they make themselves perfectly ridiculous, and that in the eyes of the discriminating, *they* are the ones who are deficient in the most valuable qualifications of ladies. In visiting the country, you should go as *learners*, and not as instructors—for there are many valuable lessons, not only in industry, economy and taste, but also in the rules of propriety and good manners, that you can learn in the country, and profitably put into practice when you return. And you should avoid pressing upon your country friends, your peculiar views of fashion and manners, which too often ariginate in the degrading corruptions of the town—and, in general, allude to them no farther than to answer inquiries relating to them. Fashions deeply bordering on indelicacy, are sometimes tolerated by the vitiated taste of the city; but those who should adopt them where the purer and more modest taste of the country prevails, would be justly subjected to ridicule and scorn.

* See definition of politeness, in "A Voice to Youth," chapter viii.

CHAPTER XII.

SELF-GOVERNMENT.

The importance of self-government, to young ladies, is so perfectly evident, that it is unnecessary to enter upon a labored argument to prove a point so clear. Having endowed us with all the powers and faculties necessary for our enjoyment and usefulness, our Creator enjoins it upon us to bring these capabilities into a proper activity, and to allow the mental and moral powers to exercise that guidance and control, for which they are so peculiarly adapted. Self-government, therefore, is a necessary duty, devolving upon us from our constitution and condition. A faithful discharge of this duty, is one of the most effectual means of securing the highest earthly prosperity and enjoyment; but its neglect will as effectually involve you in the deepest wretchedness. *Know* thyself, and *control* thyself, are two injunctions fruitful in blessings. If self-government is necessary for young men, how much more important is its exercise to young women!—how absolutely

essential to their character and general safety! Without its controlling influence, you may imagine yourself free, but you are in imminent danger of a miserable vassalage, a degrading bondage to every evil principle, every debasing passion. Without it, although you may, for a season, remain respectable, yet you have no assurance that ruin and wretchedness will not speedily overtake you. Indeed, without a firm and decided self-government, it is impossible for you long to retain a good character, and a common proportion of happiness.

The basis of strict self-government, rests upon a knowledge of your own nature, the character of your wants, and the proper manner of supplying them, and an enlightened understanding of the moral and religious instructions of the Gospel of Jesus Christ. A greater or less amount of ignorance upon these points, will, in a proportionate degree, involve you in a debasing thraldom to the animal propensities, and dim the lustre of your higher nature. But become enlightened upon these subjects, and to the same extent will you be enabled to restrain and control the various passions which pertain to your bodily constitution.

A perfect self-government is no trivial achievement. "He that is master of his own spirit, is a hero indeed." But it is much easier to obtain this victory in youth, than in more advanced life. If you commence early a habitual self-control,

the passions are easily brought under proper restraint, and you can govern them through life without difficulty. But delay until they have obtained an ascendancy over your higher nature, and you can not succeed in reducing them to the control of the mental and moral faculties, without an arduous and afflicting struggle. There need be no ignorance respecting the manner of exercising and enforcing self-control; for nature has afforded you every needed requisite. The propensities prompt to a certain action, and urge its commission. The mental faculties enable you to discover the real nature of the act, and point to the consequences which will flow from it—and the moral powers will indicate its character, whether right or wrong, good or evil. Now, self-government consists in abiding by, and enforcing, the decisions of the mental and moral powers. But by giving way to the promptings of the propensities, in violation to the dictates of the higher faculties, you destroy self-control, and unfailingly become involved in wretchedness.

From these reflections, you perceive that self-government should first be exercised upon the thoughts. Indeed, I may safely say, this is its entire field of operations. Few, if any, actions, good or bad, are performed, that are not the subject of a mental process—so that the action partakes of the character of the thought. To have the actions right, then, the thoughts must be pure—and to obtain this purity, the thoughts must be

under the guidance of the mental and moral powers, and above the swaying influence of the passions. Many seem to imagine it unnecessary to exercise any control over the thoughts, but allow them the entire range of the imagination. "Why restrain the thoughts?" says one—"thoughts are harmless." Virtuous thoughts are harmless; but all thoughts are not of this character. Those of a vicious nature, will sometimes obtrude upon the mind, and when allowed to remain there unchecked, they become the primary elements of sinful actions. But if you exercise a proper self-government, and with firmness expel immediately such thoughts, when they enter the mental abode, they will then have no opportunity to obtain a foothold, or to exert their poisoning and destructive influences.

In previous chapters, I have noticed several subjects that might legitimately come under the head of self-government. As it is unnecessary to repeat them, it only remains for me to call your attention, briefly, to a few additional points, in regard to which it is necessary to exercise self-control.

Petulance is a failing strictly to be guarded against. This is an unhappy state of mind, to which young ladies sometimes give way. To become irritated at every little circumstance which is not perfectly agreeable—to permit the flash of anger to overspread the countenance at every trifling offence—will destroy the influence of the

loveliest personal attractions, and cause her who exhibits this irascible temper, to become disagreeable to herself and offensive to others. These outbreakings of petulance throw you entirely off your guard, and while the fit is on, render you almost as destitute of the guidance of reason, as the monomaniac. Yet you are as accountable for your conduct in these paroxysms, as in your calmest moments, because it is no excuse for a reprehensible action, that it was performed under the influence of anger. Many are the words and the actions of which you are guilty in moments of petulance, that you deeply regret when cool reflection ensues; and in this manner you subject yourself to ridicule and disrespect. A disposition of this character clouds your prospects of a respectable and eligible connection. Who can desire to be united for life, to one who gives every indication of speedily becoming a scold and a vixen?

There is undoubtedly much difference in natural temperament, in regard to this disposition. Some are quickly excited by circumstances that would have but little influence upon others. But no one has been endowed with a disposition that is ungovernable. By a due cultivation of the intellectual and moral powers, and by a proper exercise of them in self-government, the most irritable disposition can be held in subjection. Whenever you discover your temper rising in such manner as to threaten an outbreaking, bring it at

once under the control of the higher sentiments—exert reflection for one moment, on the disagreeable effect and result of such a disposition, and you will be greatly aided in self-control. If you feel that your irritation is like to exceed command, exercise sufficient presence of mind to leave immediately the company of the offending party, if possible, and the effervescence of your anger will be the more harmless, and will the sooner subside. It has been recommended, that when persons are becoming angry, they should speak in a subdued and gentle tone of voice, which would be more likely to keep the passions in a calmer state. "A soft answer turneth away wrath," says the wise man—and not only so, but will cause your own anger to subside. Caius Gracchus, the Roman, was a man of strong passions, which often led him into a loud and boisterous manner of speaking. To remedy this evil, he caused his servant, Licinius always to attend him with a pitch-pipe, or instrument to regulate the voice, with directions that whenever his master raised his voice above a certain pitch, he should sound a soft note on his pipe. This ingenious expedient had the desired effect of keeping Caius within the bounds of moderation. If the fair reader, when emotions of anger are kindling in her breast, would think of the pitch-pipe of Caius Gracchus, it might greatly assist her in allaying its outbreakings.

Self-government is necessary to avoid violating the confidence reposed in you. In your inter-

course with your associates, many circumstances will be communicated to you with injunctions of secresy. There are some who, it would seem, are entirely incapable of keeping a secret any length of time. The moment they obtain it, although, perhaps, profuse in protestations of inviolability, they are as restless with their charge, as though they were pressing coals of fire. They give themselves no peace, day nor night, until the privacy is divulged in a delightful gossip with some other secret-hunter, who receives it with like promises of silence, only to be again broken in like manner. Others receive confidential communications, with an honest mental resolve that they will not divulge them. But in an unguarded moment, the secret is revealed to some intimate friend, from whom it flies to another, and another, until it finally becomes entirely public. This imbecility is wholly owing to a lack of self-government. There is much prudence to be observed in receiving communications of a confidential character. You should never pledge your word to keep a secret, until you ascertain something of its nature—or should never make such pledge, without a reservation against concealing any fact that duty would require you to divulge. If reports are repeated to you, calculated to injure the character or peace of an innocent individual, however strong may be the injunctions to secresy, you should unhesitatingly reveal them to the person to whom they relate, that wrong may be pre-

vented or remedied. But when a friend reposes confidence in you, and communicates information which no clear duty calls upon you to divulge, you should lock the secret in your breast, and never, without permission, reveal it to the most intimate companion. Under these circumstances, you should strictly conform to the golden rule, and keep the secrets of another, as you would have another keep yours. And by exercising that self-control which all can command, you can succeed in this determination, to a most perfect degree. While upon this subject, permit me to remark, that it is exceedingly improper to importune, or endeavor, in any way, to wring from others, secrets which they desire not to divulge. Politeness and propriety direct, whenever an evident disinclination is manifested to reveal any thing of a confidential nature, that you should forbear further solicitations, and remain silent in respect to it.

Strive to be *contented with your condition.* "A contented mind is a continual feast," says the old maxim truly. Contentment is an unceasing fountain of enjoyment. Without it, all conditions, however elevated or prosperous, are alike barren of happiness. In this manner—under the influence of contentment—the peasant in his cottage, is often vastly more happy than the monarch in his gorgeous palace.

"Hail, blest estate of lowliness,
Happy enjoyments of such minds

As, rich in pure contentedness,
Can, like the reeds in roughest winds,
By yielding, make that blow but small,
By which proud oaks and cedars fall."

It is important that young ladies should strive to be contented with their condition. The influences of a disposition of an opposite character, will not only make them unhappy, but will be liable to lead them into efforts to change their circumstances, that may be indiscreet, yea, positively dangerous. Wisdom and prudence dictate that they should qualify themselves for a faithful and useful discharge of duties, which, from any change of circumstances, may devolve upon them; but, in the meantime, to remain contented with their present circumstances, until opportunity shall offer for a prudent change. A trifling exercise of self-government, in this respect, can not but be highly beneficial.

Never allow yourself to dislike those who would counsel you. Young people are liable to indulge in this feeling. Whenever parents or friends would dissuade them from those things that would exert a deleterious influence upon their prosperity and happiness, they sometimes look upon them as needlessly opposing their enjoyments, and hence allow a feeling of dislike to arise against them. But this is highly improper. "Love those who advise you, not those who praise you," says Boileau. Think not those unkind who would caution you respecting your conduct. They harbor no evil design against

you—their only object in counselling you, is your benefit. Had they no regard for your welfare, had they no interest in your peace and prosperity, they would remain silent. But being alive to your happiness—cherishing a deep solicitude that you should be respected and honored—they watch over you with careful scrutiny, and would direct you in those paths which, while free from danger, will lead you into permanent peace and enjoyment. In this light should you look upon their admonitions. You should allow their exertions in your behalf, to awaken sentiments of esteem and gratitude, rather than dislike. And with a knowledge of their kind intentions, you should permit their advice to have a deep and abiding influence upon you.

Finally, study your own nature and disposition; learn your respective duties toward God, your fellow-beings, and yourself—cherish the resolution to discharge them faithfully—and the work of self-government will not be difficult or irksome.

CHAPTER XIII.

MARRIAGE.

While it may not, perhaps, be necessary to urge young ladies to reflect upon the subject of marriage, yet it is all-important that they should be counselled to reflect *aright* in regard to it.—Marriage is one of the most important events in the life of woman. It effects a total revolution in her circumstances. It introduces her into a new field of existence—to new scenes, duties, trials and responsibilities. Her peace, happiness, and prosperity, throughout the remaining portion of her earthly existence, depend mainly upon the circumstances under which she enters into this union. To young ladies, then, marriage should be a subject of deep, solemn, mature deliberation. It should be divested of all romantic imaginations, and be viewed as an event of a character so momentous, as to give shape to their destiny—a change which is to decide whether theirs is to be happiness or sorrow, peace or wretchedness, through life.

With these self-evident remarks in view it would seem quite unnecessary to caution young ladies against entering rashly and without sufficient premeditation into the married state. And yet how many rush blindfolded as it were, into this connexion for life! How many, under the influence of some romantic, evanescent attachment, arising from frivolous circumstances, or the most empty and fleeting attractions, confide their happiness to the keeping of those every way unworthy of a trust so important, and who are utterly incapable of sincere love, or generous sentiment! A long life of contention, of bitterness, may be, of poverty and want, and degradation, too late convinces them of their early folly. I repeat, therefore, that an event of so much importance, and upon which depend so many serious and long continued consequences, should be a matter of the most serious and prayerful reflection to young ladies. And the necessity of precautionary meditation is strengthened by the reflection, that a mis-step in this event, is irreparable. When once the union has been formed, no awakening from a dreaming delusion, no discovery of mistaken views, or unconfirmed anticipations, or unrequited affection, no regret, or sorrow, or despondency, can dissolve its ties and restore the deceived one to her former condition. A life deeply clouded with wretchedness, is the unavoidable forfeiture of her rashness.

My first precaution to young ladies, in regard

to matrimony, is not to enter upon it too young. Thousands of females are brought to a premature grave by neglect upon this point. Marriage should never be consummated until the body has obtained full growth and maturity—which in females, is seldom before the age of twenty or twenty-two. A violation of this rule, induces a long train of evils,* as all can perceive who will make the slightest observation in community. Another objection, in addition to destruction of health, is, that females must arrive at years of reflection and discretion, before they can possess that maturity of judgment, so essential to the efficient discharge of the responsible duties, which devolve upon the head of a family. I have endeavored to show in a previous chapter, the evils which flow from this lack of knowledge and judgment, to the lady herself, and those connected with her.

Beware of early and hasty entanglements. Many young ladies entertain the opinion that it is very romantic to fall in love at first sight. However appropriate and delightful this may be in a *lackadaisical* novel, believe me, it is an unwise and very silly practice in real life, and calls in question very decidedly, the good sense of her who is guilty of it. The affections have little or no power of penetration and research of their own. They view things upon the surface, and

* See Combe's Moral Philosophy, Lecture V.

when uncontrolled, are captivated by what *appears* pleasing, without any regard to intrinsic worth, or real merit. Hence, as appearances are exceedingly deceitful, if the affections are without guide, they are as liable to be centered upon a worthless object, if it has but a fair exterior, as upon one of value. Consequently, this falling in love at first sight, is extremely dangerous, and should be especially guarded against by young ladies. Our Creator has placed the affections under the control of the intellectual powers—the reason—the judgment—and they should be permitted to decide as to the worth and excellence of every object, before the affections are allowed to settle upon it. In pursuing this course the result seldom fails of being auspicious. Young ladies should be exceedingly cautious to keep their affections under their own control, and never allow them to concentrate upon an individual, until they are perfectly satisfied that he is worthy of the riches of their love.

In connection with this precaution, is another of equal importance. Never engage in a *hasty marriage.* Many instances have transpired within my own observation, and undoubtedly, within the observation of the reader, where parties have married after an acquaintance of but a few days or weeks! It is needless to dwell upon the *extreme danger* of this practice—especially to the lady. What a consummation of imprudence and folly, to connect yourself for life, with one who

is virtually a stranger—of whose character, principles and habits you have no safe ground to judge correctly! This is, indeed, making marriage "a lottery." If you imitate this example, the chances are a thousand to one, that you will draw a *blank!*—yea, much worse than a blank, an unworthy and unprincipled companion! Beware, then, of a hasty marriage, as you value your happiness. For, although, in this manner, you may possibly secure an eligible connexion, yet the chances of a contrary result are so numerous, that prudence and safety will not warrant the hazard.

Equal caution is necessary against entering into premature and rash engagements. They often lead to great evils. Before you pledge your "troth," you should know perfectly, the character of your suitor, and his prospects in life. And it is also highly necessary, before you make any engagement, to consult your parents or guardian, and even some intimate friend, in relation to its propriety. Conceal from them nothing on this point. If even after you are engaged, you discover in him who pays his addresses to you, any new trait of character, hitherto unseen, which you have good reason to believe would be a bar to your happiness were you united with him, break off the engagement immediately, and at all hazards. Your future peace and prosperity demand it—and justice, honor and religion will sanction your decision!

"Abhor the very idea of clandestine connexions as a violation of every duty you owe to God and man. There is nothing heroic in a secret correspondence. The silliest girls and weakest men can maintain it, and have been most frequently engaged in it. Spurn the individual who would come between you and your natural guardians. Hearken to the opinions of your parents, with all that deference which is due to them. Rare are the cases in which you should act in opposition to their wishes."

Never marry a *fop*. By a fop, I mean a man whose whole attention and mind are entirely engrossed by dress and exterior embellishments—he who views the hue or set of a garment as of greater importance than industry and economy, than honesty of intention, purity of heart, and the cultivation of the mind! Such an individual may possess comely features, may make a fine appearance, and display gentility in manners, yet he is swayed by no truly valuable characteristic —by none of that worthiness which is so essential to matrimonial happiness. He cannot appreciate the real excellencies of the female heart, and is incapable of cherishing pure and genuine affection. To unite your destiny with such a man, would be placing your happiness upon a sandy foundation.

Do not marry an *indolent* man. To become the wife of an individual of this character, would be to subject yourself, in all human probability,

to poverty and all its accompanying evils. If he possesses no property at the commencement of matrimonial life, you may be assured there is little probability of his thriving afterward. The young man who, under ordinary circumstances, has not sufficient industry and energy to acquire some property before marriage, will not be likely to do so with the cares and expenses of a family upon him. Even if he has some possessions, there is no certainty that he will long retain them. He who is too indolent to acquire property, will be too negligent to retain, for any great length of time, that which he may already possess.

Be equally cautious not to marry a *spendthrift*. The same, or worse consequences will follow this indiscretion, as in the instance last referred to. The spendthrift may be industrious—people of this character often are—but of what avail is his industry, if he squanders the fruit of his exertions in some frivolous and useless manner, as fast as it accumulates? He may be wealthy; but the riches of such a man are as the early dew before the rays of the sun—they will speedily vanish away, and leave poverty and wretchedness behind—the more keenly felt, because of former prosperity. And, besides, the spendthrift, in his extravagance, is liable to, and usually does, acquire vicious habits, which accelerate the ruin and seal the misery of himself and his family. You can ascertain without difficulty, the charac-

ter of a young man in this respect. If he expends all his income in vain amusements, while he is single, you may be quite certain he will continue a course as bad, or even worse, after entering the married state. "I have in my eye at this moment, an accomplished female, (and it were easy to adduce a thousand similar cases,) who married a man of vast wealth, but of prodigal habits; and years have passed away since that immense fortune has gone to the winds; and the last remains of it were squandered amidst the tears, and in spite of the tender and earnest expostulations of a suffering family. And now, if I should look for that once rejoicing and apparently fortunate bride, I should go to an obscure cabin of wretchedness, and should find her laboring with her own hands, to provide bread for her more than orphan children, and she would tell me a tale of wo, which, however familiar to me, would make me sit down and weep. This same man, who has plunged her and her little ones into so much wretchedness, possesses many naturally amiable qualities, and is gifted with enviable powers of mind, but, unhappily, in early life, he became a *spendthrift:* and on this rock the fortunes of himself and of his family were wrecked. If you should ever give yourself to a man of similar character, you need not be disappointed if you should experience a similar destiny."*

* Daughter's Own Book.

Never marry an *intemperate* man. This is a precaution that young ladies cannot be too careful to observe. How many, by neglecting this admonition, have been plunged into the deepest misery! Of all the evils that afflict the marriage state, intemperance stands in the front rank. It transforms the kind and loving husband into a savage brute—the tender and affectionate father into an unfeeling tyrant. Oh! how much evil, how much dark, cruel wretchedness, has been carried into the happiest family circles by intemperance! It has cast the mildew of despair upon the fairest, brightest hopes of life! It has caused shivering poverty to creep in, with its rags, its hunger, and want, where formerly all was plenty, comfort, and peace. What must be the wretchedness of that family where the cheek of the wife pales with fear, and the children flee from the house, or cling tremblingly to the mother for protection, when the inebriated husband and father reels toward his miserable home! In the phrensy of intoxication, he beats his defenceless and heart-broken companion, tramples upon his innocent offspring, and demolishes whatever is valuable within his reach, unmindful alike of tears, and entreaties, and supplications. If there is any thing that can approach the character of the fabled demon, it is man in the wild paroxysms of drunkenness!

Young woman, I beg you, listen to me! As you value your peace and happiness—as you val-

ue respectability and good standing in community—form a firm, uneffaceable determination, in the deep recesses of your soul, *never*, NEVER to become the companion of a man given to *intemperance!* Yea, I beseech you to go still farther, and firmly resolve not to marry a man who is accustomed, habitually, to drink intoxicating liquors as a beverage, of any character, or however temperately or discreetly! The great danger is, you have no assurance, and can have none, that he who drinks moderately now, will not hereafter become involved in the deepest abyss of intemperance. He is travelling the very way, and the only way, that leads to it—the way which all intemperate men pursued in their downward career. In what possible manner (except by total abstinence) can you become satisfied that he will not, ere long, be one among their wretched number! You should not accept, nor give any countenance to the addresses of a "*drinking*" young man. Even after you have become "engaged," if you ascertain that your intended companion is given to habits of *intemperance*, you would be justified by every equitable law, human and divine, in immediately dissolving the engagement. But I can not enlarge upon this important topic. Young ladies of good sense must perceive that their safety and happiness demand that they should avoid all connexion with men of intemperate habits. Better, infinitely better, remain in "single blessedness" all your days, than to place yourself

in a condition to be made wretched by a drunken husband!

I think it not improper or unnecessary, that young ladies should take into consideration the *health* of those who would become united to them. I know of no good reason why a young woman should be connected with a man who, from constitutional causes, is or probably soon will be incapacitated to superintend a family. You should endeavor to exercise proper precaution upon this point. It is true, all are liable to disease, and its unhappy consequences; and all I would caution you respecting this subject, is, to act prudently in regard to placing your affections upon an individual who is laboring under a constitutional and incurable disease, which would probably be transmitted to his offspring.*

In selecting a husband, you should not be too fastidious in regard to his personal beauty, his occupation, or the amount of his property. These are unimportant circumstances, provided all other qualifications abound. He may be plain in person, yet beautiful in moral and mental accomplishments. He may be poor in property, yet rich in affection, kindness, and all those social qualifications that minister so highly to domestic happiness—and as to the want of property, it is an evil that can, in general, soon be removed by industry and economy. His occupation may be

* See Combe's Constitution of Man.

of a common order, but if it is proper and useful, it will not lessen your respect in the eyes of the enlightened and discreet.

While there are many qualifications that would be pleasing in a husband, there are some indispensably requisite. He should be engaged in some laudable occupation or profession—he should be industrious, economical, honest—of good habits, of a kind and benevolent disposition, strictly moral and temperate, and should also possess an unwavering belief in the doctrines and precepts of the Gospel of Jesus Christ. He who is destitute of any of those qualifications, should be avoided. But with a young man who possesses these characteristics, you may rationally anticipate a happy union, and a life of as much enjoyment as is usually allotted to mortals in this mutable world.

This "Voice to the Young" now ceases. If its tones have, in any degree, enlightened the minds of my readers, or infused a virtuous influence into their hearts, or opened their eyes to dangers that surround them, the object for which is has been sounded, is accomplished.

APPENDIX.

THE AMUSEMENTS OF YOUTH.

BY A. B. GROSH.

"Be not righteous overmuch; neither make thyself overwise; why shouldst thou destroy thyself?"
ECCLESIASTES vii: 16.

DR. GERARD, one of the best Biblical critics of the age, informs us that the word here rendered "righteous," is derived from an Arabic word signifying to be stiff, inflexible, inflexibly straight.—Hence it is used in a secondary or metaphorical sense, to denote being just or true—and this is a very common use of the term in the Hebrew. But such, he informs us, is not the sense in our text—here it has the primitive meaning. Our translators erred, probably in supposing the 16th and 17th verses to be antitheses—whereas they are parallelisms, as is evident by the same conclusion in each. Hence "too rigid" or "inflexible over-much," in the 16th verse, is equivalent to "over-much wicked" in the 17th verse; and "over-wise," or wise in your own conceit, as is the meaning of the term, in the 16th, is equivalent to "folly" in the 17th verse. The consequences in both verses are the same—in the 16th verse "destruction;" in the 17th, "untimely death." It forms, in fact, a double parallelism, where, though the sense is twice repeated, yet the language is each time varied, and

the consequences are the same—"Be not over-much rigid; neither render thyself as one wise in his own conceit; why shouldst thou destroy thyself? Be not over-much wicked, or obstinate; neither be thou foolish; why shouldst thou die before thy time?"

In this view, how full of wisdom is our text—and how applicable is it to the subject before us, the amusements of Youth! Our text points out to you, in the voice of experience and wisdom, that happy medium path, wherein are combined pleasure and usefulness—and where while life may be prolonged, it may also be truly enjoyed. Be not too rigid, neither be over-wise—be not too wicked, neither be foolish—both are injurious to, and destructive of health, and life, and enjoyment—both are opposed to the wisdom of mankind, and the teachings of nature. Ascetic gravity and puritanic severity are frequently the regulators of your amusements—made so by those who profess an especial regard for your spiritual welfare. I know it—and I know, also, that their high-toned, unnatural, yet well-meaning endeavors, may have made you jealous of clerical advice and instruction on the subject—and perhaps, regardless of, or at least prejudiced against all restraint which may be recommended from that quarter. But let me rend away the veil of your prejudices from before your mental vision, that your reason with clear unclouded sight, may examine what I have to offer for your consideration. With you I freely condemn the severe and gloomy interference—I consider it wrong and injurious.

1. Because opposed to the requirements of nature. There are always some parts of the physical frame in motion—action of some kind, always denotes in them the presence of life, while life continues to animate the body. So, in all probability, there are faculties of the mind which never totally cease their

operation short of death, even if then. Hence it has been said that *rest* is merely a change of action. When one portion of the muscles have been long exerted, they may be relieved by exerting another portion. And this change of exertion is called *rest.* With equal propiety we may say, that amusements are merely a change of employments, when one portion or faculty of the mind has been long exerted, the mental powers may be rested by calling another faculty to the labor of thought or exercise. This will afford what we term *amusement* of the mind. Without amusement, the mind must as certainly fall into apathy and ruin, as the body must sink weakened and ruined under incessant labor and fatigue.

2. I consider undue restraint and severity, wrong, because it has driven youth from before the guardian eye of parents and instructors, to the secret aisignation for sport, and there left it to its own hasty and unguarded impulses and suggestions. Nature will have its way—it can no more be restrained in playful youth, than in the descending rivulets that roll their crystal currents from the hills. Debar it from innocent amusements in the presence of the aged, and, most probably, you drive it to criminal excesses as soon as the parental eye is withdrawn from it.

3. I condemn excessive rigidity, because it weakens the affection of youth for parents—their respect for age, and their veneration for religion. Debarred from all the amusements which the impulses of nature demand, they fret against the parental government—consider it cold and unfeeling—wanting in affection towards them, and seeking rather their obedience to dull precepts and a dry morality, than their happiness and love. It becomes unlovely in their sight, and is their aversion rather than their joy.

And as with the paternal, so with the divine government. Believing, as they are taught, that God and his religion, virtue and its morality, all combine in forbidding what gives them so much pleasure and joy—how can they love either?—how consider either otherwise than as opposed to human felicity? Even heaven itself—the name for all the purity and peace, the holiness and happiness which the mind of man can possibly conceive—even heaven is thus early impressed on the mind as a large, spacious, and splendid place, filled with a cold light and a chilling atmosphere, where people will look gloomily happy, and sighingly blest, and spend eternity in singing dull, slow music, with long faces and up-turned eyes. Ridiculous as the picture may seem, I believe you all have felt the truth of its coloring in your own minds, and have almost shuddered in dread, as you wished that, ultimately, that *happy* place, (happy only because hell was not there) might be your everlasting home!

Believing such to be the effects of being "righteous over-much" in regard to your amusements, I can do no less than oppose such undue and injurious severity. But, my youthful brethren and sisters, there is *another* extreme to which in many cases, this one hath driven many, and which I feel equally bound to censure and oppose. I heartily unite, not only with the puritanic and pharisaic, but with every lover of man—every admirer of innocence and virtue, and every friend to youth, its pleasnres and enjoyments—in condemning every pleasure, so called, which is injurious to your morality and usefulness. "Be not inflexible overmuch; neirher make yourself over-wise; why shouldst thou destroy thyself?"

Do not, then, I beseech you—do not, by your dissipation and excess, bind in shame and grief the

advocates for youthful amusements, and give the triumph to your ascetic and puritanic opposers.—You will find this extreme very pernicious to health and happiness—to individual enjoyment and the general welfare. You will find all amusements which mend not the heart nor store the mind—which improve not the temper nor invigorate the frame—the worst foes that can beset you through life—foes to industry and order, health, wealth, and genuine happiness. They predispose your tastes and inclinations to idleness, dissipation, and intemperance of every kind; and, even if you can avoid these results, they enervate the mind, and vitiate the affections, and most generally enfeeble the bodily powers. And, lastly, by indulgence in these—by the crime and misery of which they have been the fruitful cause—the sternly virtuous have been led to condemn, with indiscriminate severity, *all* amusements and recreations. Thus, by abusing what they had, the youth have lost all—thus the harmless has been banished with the injurious, and thus have the innocent frequently suffered for the misdeeds of the guilty, and future generations for the indiscretions of their forefathers.

Having by these general remarks and exceptions, paved the way for a proper understanding of my meaning, with regard to the particular portions of my subject, I design,

I. *To consider the propriety of, and offer a few remarks on, amusements for your private hours.*—Though man is evidently a social and a dependent being, yet there are times when company is not to be procured or desired, and when, consequently, man must depend on his own resources and powers. A mind well stored with knowledge of a general and varied cast, and well habituated to thought, is a main requisite in such situations; not perhaps as amusement in itself, but as a relish to all other

amusements. You will remember that I consider amusement merely as a change of employments—not *any* change, but a judicious and pleasing change—and, consequently, I can not so well specify, as lay down a few general rules to guide you in your own selection of them.

As the avocations of men vary, their private amusements should generally vary also. Their recreations especially, and all their amusements referable to health, should be of a nature materially different from the labors which preceded, and which are to succeed them—otherwise they will be but a continuation, rather than a relaxation of their toil. But, at the same time, they should not differ so widely as to render a recurrence to labor either unpleasant or difficult. I will illustrate by an example. The student, weary with much study at his desk—or the painter at his easel—will find a stroll into the open air, and reflections on the beauties of nature, the most agreeable, refreshing, and useful amusements. While it relaxes the mind from past labors, it also very pleasantly prepares its powers for a renewal of them. During a long course of composition with the pen, reading a lively and appropriate author, will, in like manner, be found pleasing and useful, so far as the mind alone is concerned. And so, *vice versa*.

Your amusements, also, when a feeble constitution, or delicate health indicates the propriety of the measure, should be selected with a reference to bodily health, as well as mental relaxation. Sedentary labors require to be followed by amusements involving considerable bodily exercise. On the other hand, those engaged in laborious and active employments, require more easy and quiet amusements for their leisure hours. If the student, pale-faced with watching and thought—and the hard son of toil, embrowned beneath a Summer

sun, could agree occasionally to exchange avocations, both might be gainers by it—the one might labor, and the other study, and find not only pleasure but health, by converting labor into amusement. If authority be wanting in favor of this recommendation, I give you not only the name of the humane and gifted Rush, but of every medical man whose opinions I have ever read on the subject. The excellent works of Dr. A. Combe on Health and Education, and of George Combe, Esq., on the Constitution of Man, will furnish much valuable instruction on these subjects. To these might be added Dr. Caldwell on Physical Education, and Dr. Brigham on the Influence of Mental Excitement and Mental Cultivation on the Health—all very excellent works, and well worth their weight in gold. Combine, then, if you value pleasure and health—combine your amusements with your labors, so that what you lose by the one, you can gain in the pursuit of the other—thus converting toil into amusement, and making amusement useful.

For those brief intervals of leisure, which so frequently occur in domestic life—particularly female domestic life—and when the elements without confine you to the house, there is another class of amusements. Poetry, music, light reading, and a thousand nameless little domestic matters of ingenuity and usefulness, are embraced in this class of employments. All of these rightly used, will elevate the mind and affections, purify the heart, and fill the soul with generous enthusiasm, while they store the memory with a richness of thought and language, which will render interesting to others every communication you may make. Music, *vocal* music in particular, is a healthful exercise for the lungs, and is highly recommended by medical men as an amusement for those predisposed,

by constitution or employments, to pulmonary complaints. Nearly all our females are embraced in this class. You will not, therefore, deem me out of character in pressing it and reading aloud, a similarly healthful employment, on your attention—particularly as the former is so pleasing, I had almost said necessary a part of social worship.

The effects of music on the mind and affections, can only be duly appreciated by those who have had the gloom of life dissipated by it, and the desponding soul converted into a temple of melody and peace, under its cheering and softening power. I would urge on you, then, the cultivation of all the musical talent you possess, so far as you can do it without neglecting your duties to others; assuring you that it will unfold to you new sources of beauty in every department of nature. For

"There's music in the forest leaves!
When Summer winds are there."
* * * * *
"The first wild bird that drinks the dew,
From violets of the Spring,
Hath music in his song, and in
The *fluttering of his* wing."

——"Yes, all I've dreamed of, bright and fair,
Is but embodied sound;
Music is floating on the air,
In *every* thing around.
All nature hath of breezy grace,
In motion swift and free—
Each lovely hue upon her face,
Is LIVING *melody.*"

Can it be possible that your leisure hours will be destitute of happiness and interest, if your communings are filled up with the light, and your souls overflowed with the spirit of music that imbued the hearts which gushed with the melody of the sentiment I have just recited?

You will observe, that though I allow hours by hours for agreeable, and innocent, and useful amusements intermingled with your toils, privations, and labors, yet I do not willingly admit in the list of life, one minute of idleness. No, my young friends, I too deeply have felt its rust gnaw into my own soul, and canker my own peace, ever to wish others to indulge in it. Rely on it, that activity of mind and body—ever varying employment and exercise—is the best amusement of life—the best panacea for the ills that flesh is heir to—the best preparative for usefulness, and the only true source of happiness as pure as man can enjoy. Nearly all of these foregoing remarks, though applied now to private and individual amusements only, will nevertheless apply with nearly equal propriety and force to

II. *Social and public amusements and recreations.*—These, from their very nature, can not be exclusive or selfish, but should be indulged in for the sole purpose of enjoying yourselves, by promoting the pleasure of others. You will find them requiring the best powers of the mind, and the best feelings of the heart—for it is no easy matter to render them what they should be, unless you characterize them, in a good degree, by intelligence and affection. And as a lover of human happiness, I rejoice to witness the increasing intellectuality and refinement of amusements generally—to see childish puerility, and foppish display, and empty form, give place to solid amusement, useful recreation, heartfelt comfort, affection and courtesy. Even the plays for children are becoming rife with instruction, and are preparing them for future usefulness, by storing the mind with pleasing information. How important, then, that you maintain your dignity, by a corresponding advancement in your pleasures and employments. Public opinion,

generally, now unites with the intelligent mind, the uncorrupted heart, and the pure taste, in condemning as criminal dissipation, a waste of time in public amusements and social recreations. If, then, you would not only retain the approbation of your own conscience, but also gain that of public opinion, indulge not in amusements merely to *pass away* time, but to *improve* it by diffusing happiness, and thus store the future with agreeable reflections. Neither make them a business, but a relaxation from the business of life—for in this alone consists all their value, and all their enjoyment.

The man or woman who seeks happiness in a continual round of amusements, and expects enjoyment in a crowd, will find that they have widely erred from their own peace, and mistaken the objects and effects of relaxation. "Too much honey is gall," says the old proverb—and "the full soul loatheth an honey-comb," is the testimony of Holy Writ—and such will find that too much pleasure (so called) is a weariness greater than toil, and that long continued recreation is the severest drudgery. But the effects do not end here. The natural consequence of dissipation of every kind, is to create in the minds of its votaries, a dislike to business, a distaste for study, and a disrelish for privacy, which prevents a recurrence to former pleasing habits, and renders them embittered, wretched, and useless members of society. Thus fixed in the heart, the ever rankling barb drives them from pleasure to pleasure, in a vain pursuit—for they carry *with them* the destroyer of their own peace, wherever they go. A few brief arguments will be sufficient to satisfy you that such a result is the necessary consequence of an excessive indulgence in amusements.

First: As to your capacity to enjoy. Man is but a very limited being in all his powers and faculties. His capacity is soon and easily filled.

Satiety, then, as surely follows, as that appetite will cease when the stomach is filled with sustenance. In vain does the epicure try dish after dish—all the variety he can procure, administers no pleasure to his sated appetite, for his capacity is filled. So with amusements. The capacity is soon filled—the novelty soon wears away—and variety is sought in vain; for happiness can be procured only by an abstinence which shall renew the appetite necessary to their enjoyment.

Second: Your powers of pleasing are but limited, in common with all our race. Take the most witty, entertaining, and well-informed person in the circle of your acquaintance, and put him to the task of amusing a company, and a very few hours will convince you that even he, a master of the art, is failing in his exertions, and becoming exhausted with his labors. And can you expect long to succeed with your very limited powers, where he, with his capacious ones, has failed? If you can, you can expect impossibilities. Have you never seen a company thus situated—their powers exhausted, and their capacities filled—sated with amusement, and their abilities wearied? Can you imagine a more hopeless task than to amuse or be amused in their circle? As a general infallible rule, then, and as you would have amusements and recreations minister to your enjoyment, never seek them until labor, mental or bodily, has rendered them necessary to you. In this way, only, can they be rendered beneficial or pleasant to you. Then, if you would have them *continue* pleasant, and to answer their object in preparing you for succeeding labors, never continue at them after you have been fully refreshed by them, and feel them begin to pall on your sense of enjoyment. As of the pleasure of the taste, so would I say of the amusements and pleasurer—labor is necessary to enable

us to relish them; moderation, to use them, and temperance, to truly enjoy them.

Before I quit the subject of social recreations and public amusements, permit me to raise a warning voice against the pernicious tendency of some, excessive indulgence in many, and the abuse of others. Those which are dangerous in their tendency, by familiarizing your minds to the scenes and instruments of vice and villainy, as games of hazard in general, you had better shun altogether. Those which are apt to be rendered injurious by an immoderate indulgence in them, had better be avoided, until a course of self-denial shall have given energy to the will, and strength to the resolution, when they may be indulged in with safety, within the proper and determinate boundaries.

To illustrate. In very early youth your speaker became fond of reading. Undirected how and what to choose, I eagerly read every thing that came into my hands. In a short time, indulgence decided my taste for reading legends, novels, and fictitious narratives of every kind. My love of reading increased to a perfect passion, and often rendered me deaf, blind, and dumb to all around me. It became necessary for my parents to interfere. After reading a novel or tale half through, and becoming passionately interested in its details, my father would take it from me, and prevent my reading it, in some cases, for months. I was made sensible of his kindness, and of the propriety of his conduct, and after a short time acquired sufficient resolution to practice his system on myself. Two very interesting works that I then read half through, I never yet have finished—and never since then, has my resolution faltered when it became necessary to lay aside an interesting book.

Trifling as this incident may appear to you, it has been important to me, and I would that I had

been wise enough to have profited by it in other practices than reading. May it teach you the benefits of restraining your immoderate desires for amusement, and lead you early to discipline your resolutions to fortitude and perseverance. As reading may thus be perverted from a benefit to an injury, so may many other amusements and recreations. Make, then, necessity the rule for applying to them for relaxation—and *benefit*, not merely pleasure or desire, the rule for prolonging the duration of the enjoyments they may yield.

III. *Let us now consider the temper and disposition which, only, can make all your amusements pleasant and useful.* In the great flow of animal spirits and generous enthusiasm which social amusements naturally excite, you will find an ungovernable and uncontrollable temper the most fruitful source of destruction to all peace and enjoyment, in yourself and others. If sympathy, that mental electricity of intelligent creation, can render us miserable in others' miseries, and happy in their joys, then the surest way of being pleased ourselves, is to please others. To govern and control your enthusiasm, and keep the temper regulated by it within proper bounds, remember this infallible rule for enjoyment. Enter into the social circle with a determination to increase and promote its enjoyments, even at the expense of your own ease, and the sacrifice of your own desires.

Reflect that the *mode* of innocent enjoyment can not be a matter of importance—that any difference of opinion on the subject, must appear very trifling, if not ridiculous, in a few weeks or months after it occurs—and that it is not only foolish, but *wicked* to destroy your own and others' peace merely to establish your superior wisdom in trifles. Besides, others will contend for their opinions and plans, also—words will grow into strife, strife to wrath,

and wrath to destruction. We can not be happy and displeased at the same time—we can not harbor peace and wrath in the same bosom—as well might we attempt to serve both God and mammon in equal sincerity and truth. And can you hesitate as to which you will choose? No! Enter into all amusements with a determination to please, and thus to be pleased—make your temper pliant as the waving willow, which, by yielding before the opposing winds, saves itself from loss of verdure and destruction, and rises again in majesty when the wrath of the storm has passed over it.

"The wildest ills that darken life,
Are rapture to the bosom's strife;
The tempest in its blackest form,
Is beauty to the bosom's storm:
The ocean, lashed to fury loud,
Its high wave mingling with the cloud,
Is peaceful, sweet serenity
To anger's dark and stormy sea."

For your own sakes, then, as well as for the sake of all associated with you, permit me to urge on your attention the cultivation of humility tempered with dignity, and the courtesy arising from affection; you will ever find it the best preparation to impart pleasure to others, and receive it from them again, in return. Pride and discourtesy mark the selfish man—and the cold and selfish man can not be happy. Besides, the religion you profess is not a religion of gloom and haughtiness—of discomfort and sadness—of exclusion and partiality. Why, then, should your amusements be such—why should your lives bear such impress? Let, then, all your amusements be characterised by freedom and innocence—let them be joyous amid propriety—let them be but minor instruments for promoting your usefulness and happiness, and let them embrace, not only your own pleasure and benefit, but

that of all within the circle of your affections and influence. And may that great and good Father of our spirits, who has wisely blessed you with abilities to labor in the great field of human virtue and improvement, and implanted in your tender frames the upspringing impulses that lead you to alternate labor and rest—toil and amusement—keep your minds and your hearts pure, and crown you with all the real pleasures of this life, and the joys of immortality through Jesus Christ our Lord. AMEN.

THE DUTIES OF YOUTH.

BY A. B. GROSH.

"My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace shall they add unto thee."

PROVERBS iii: 1, 2.

YOUTH has been compared to Spring. Both have very appropriately been termed the season of hope. And what beautiful emblems are they both of this animating and cheering atmosphere of the soul! How excellently is hope pictured to the eye—personified and materialized—made living and visible by the freshness, hilarity, and exulting joyousness of youth; by the budding glories, and flowery fragrance, and springing verdure of Spring!

But if Spring give not her blossoms, Summer will be shorn of its glory, and Autumn deprived of its fruit—if the golden seed be not sown—if the germ appear not above the earth in the infancy of the year, where shall the husbandman seek his stores of provision against wintry cold and hungry want? So, if youth makes no improvement, maturer age will be overladen in work, or barren in intellect and utility, and old age will lack respect, or be drear in happiness.

Among the many considerations which press on the mind in such reflections, permit me to urge on your attention,

I. *The importance of acquiring correct moral and religious principles.*

These exert not only a powerful, but an abiding influence on our affections and understandings, and through them, on all our thoughts and actions.

Morality and religion—I mean the pure religion of the Gospel of Jesus—are so closely and intimately allied, that I would say of them as of the husband and wife, "What God hath joined together, let not man put asunder." He who separates them, takes from religion its body—its sensible manifestation to the sons of humanity—and robs morality of its soul—the living spirit and active principle of its goodness and virtue—sunders soul and body, and deprives both of an earthly existence, habitation, and name. This will be more apparent when we consider the natural effects of both on man in the individual and social state.

Sweeping the illimitable universe with the wings of thought—collecting in one focus all that is wonderful, and great, and good in the knowledge and experience of man, and recognizing therein the still greater and more glorious God, their author and giver—how can it be that religion will not liberate and expand, exercise and invigorate all our faculties of thought and powers of action. And embracing, as it does, the highest, and greatest, and best Being in that universe—the fountain of all intelligence and the chief good of all goodness—as the object and end of all contemplation, adoration, and love—how must it swell the affections with transport, and fill the heart with virtue!

And mark, also, its wonderful adaptation to the capacities for which it is designed. The child and the adult, the prince and the peasant, the philosopher and the unlearned, all alike may here find food for reflection, motives to goodness, and reasons for equal praise, gratitude, and love. And thus, not only does the understanding expand into an infinitude of loveliness, utility, and happiness; but

under its omnipotent sway and benevolent energy, the affections also become spiritualized, and each, like a ministering angel, goes forth among the children of men, bearing blessings of peace on its lips, and shaking from its downy pinions the felicity of heaven.

Do you not all admit that superior intelligence combined with superior virtue, confers greater happiness—that among the beatified myriads around the throne of God, greater happiness prevails than on earth, because there greater knowledge and superior goodness obtains? Admit this, and admit what, also, I think you will not deny, that religion does expand and purify the understanding and the heart, and you thereby admit religion to be a chief good of life—the proper fountain of happiness—whose effects on your hearts and understandings are worth seeking after, because worth being possessed.

But I would not have you engage in the pursuit of religion and morality for their effects on yourselves alone, though even in an individual point of view, the motives are amply sufficient. By your exertions and influence, these happy effects can be made to pervade, and perhaps ultimately to revolutionize the circle of society in which you move. How few are there, even among the most brutal, that will dare to utter an immodest expression among the chaste, or a profane one among the reverent, or get drunken among the sober. Even this influence may you have, if you will but *live* your principles of religion and morality, at all times and in all places. So lovely is the sight, and so commanding the influence of virtue over the hearts of even the depraved, that they will insensibly reverence and conform to her dictates when she is personified and made living and sensible before them in your words and actions.

All men would rather be virtuous than vicious—I

mean in the abstract. It is the seductive and false doctrine that vice yields most happiness, that makes men vicious, and *habit* keeps them so. Your influence may break these habits; your precepts, combined with practice, may dissipate the ungodly delusion that led them into vice, and thus will society receive new accessions of happiness, and your own joys be proportionably increased.

But pursue a contrary course, (and a contrary course I fear you *will* pursue, unless you have well established moral and religious principles on which to act, and by which to be guided,) and, ah, how fatal must be the inevitable result of your lives.—Unstable, and shaken about by every wind of doctrine, your peace of mind and hopes of happiness on earth—your expectation of immortal bliss in heaven, and your enjoyment of God and his Gospel, will be at the mercy of every brazen-browed bigot and frenzied fanatic, until your reason is prostrated, or your mind enslaved forever. Your morality, based on worldly expediency, will be shaken by every temptation, and weakened by every trial, until, cheated by the delusive expectations of worldly cunning, the whole fabric will sink down on its sandy foundation in irretrievable ruin, before the allurements of expected gain, or fame, or pleasure! Then, stripped of all that can make life desirable and character respectable, you will regret, too late, that instead of the specious covering, you had not the substantial body of pure moral and religious principle within.

Oh, then, I entreat you, my young brother and sister, as you value *not only* wealth, fame, and honor, but as you value what is worth *all* these, and what is often *independent* of all these, as you value a good conscience, a good character, and a good *life*, lay early, and lay *deeply* the moral and religious principles which are to be the foundation of all your

actions. Be assured—*always* assured—that every deviation from right, is a deviation from happiness, and as you would be happy, do what is right.—Rest assured that every deviation from rectitude, is a deviation from pure religion, and as you would be happy, be religious. Let the perfections of God, the example of Jesus, the doctrines and precepts of the Gospel, be the standard of your lives, and you will—you *must* be at peace within, whatever wars may rage without.

And begin *now*. They err widely from duty and happiness, who put off this duty to a late period in life. As well might the mariner put off procuring his charts, and quadrant, and compass, until he had made several voyages across the broad Atlantic, as for you to delay determining on fixed principles of action, until you shall have mingled much with society. No—long before you embark in the voyage of *active* life, procure your chart and compass—study the one, and learn how to use the other while you yet are young and have leisure—while you yet have friends who are interested in rectifying your mistakes and directing your energies. Then, and then only, will you be fully prepared to enter, without great embarrassment or danger, on the duties of life which God's providence may allot you.

II. Under the second head of general duties, permit me to press on your attention—*The importance of cultivating pleasing and useful mental and bodily habits.*

This subject naturally flows from the preceding one. Here, as there, though the guardians of our infancy may have done much for us, yet more remains to be performed by ourselves. They are fallible with all their superior knowledge, and in many things you may know your own minds and constitutions, in despite of your years, with a surer ken than their observation—even that of experience.

Put, then, their precepts into practice, supply the deficiencies, and correct the errors of indulgence into which their affection for you may have betrayed them, and carry forward to perfection the capability and susceptibility of your nature.

Your morality based on the golden rule of doing to others as you would have them do to you under like circumstances—of doing right from right motives, and in a right manner; and your religion consisting of love to God supremely, and to man universally, you will naturally and easily be led to cultivate and to cherish, by constant practice, correct habits of mind and of body.

When it is remembered that many habits of the body, and through it, of the mind, are formed even in the months of infancy, ere the faculties of thought perceptibly develope themselves to the parent's eye and ear, I know you will agree with me that this work can not be commenced too early in life. And when you look around you, and see even the hoary-headed abandon the habits of half a century by a powerful effort of the mind, you will agree with me that it is never too late to subdue the resentful passions and sinful propensities of our nature—to break off evil habits by well-doing, and to graft on the impulses of our constitutions, practices which will bring forth the peaceful fruits of utility.

As long continuance in almost any course of life, renders it easy and even desirable to us, so prudence admonishes you to fix on those habits which will be most useful to yourselves and others, relying on the known justice of God, evinced in all nature, that they will also become the most pleasing. This accommodation of the mind and body to the circumstances in which it may be placed, has raised a serious query in the works of a distinguished novelist, against the strict eternity of hell torments! Certain it is, that it is full of hope to the

reforming sinner and returning errorist. Instead, therefore, of murmuring at the labor and pain it may cost you to eradicate from your practice all evil habits, reflect that better habits can become just as firmly rooted as they, and that when you are confirmed in pleasant and useful practices, your pleasure and ease will increase with their continuance. Thus will your very discouragements become incentives to perseverance, and assurances of abiding triumph.

Of the habits to be formed, I would gladly speak, but my limits forbid particulars. It is also unnecessary. The precepts of Jesus and his apostles, will abundantly direct you. Your own reason and sound principles will teach you the rest; and the universal experience and concurrent testimony of the wise and good will tell you that all erroneous practices must, in their very nature, produce misery and anguish. But of the many qualifications for happiness, I would briefly name one or two.

1. *Cheerfulness.* Rest assured that Mr. Hume did not value this habit (virtue it might be termed) too highly, when he declared it worth £400 per annum. It enters into all the employments and amusements of life, beguiling the first of its cares, and conferring on the latter all its joys. Even afflictions are converted, by its resignation, into healthful medicines, and harbingers of future benefits. To establish it, cherish just conceptions of God and his works; a proper valuation of human happiness and enjoyment; correct estimates of virtue and its rewards; a true consideration of the uses and ultimate destruction of all natural and moral evils; a firm trust in the goodness of Providence, and an unwavering belief in the final holiness and immortal happiness of all men. This will be the foundation of cheerfulness. For its

superstructure, let your life be one of active usefulness and virtue.

2. *Humility tempered with dignity.* The first will preserve you from pride, with its attendant mortifications—the latter from meanness, and its long catalogue of vices. Frequent reflections on the perfections and attributes of God, the vastness of his works, and the inferiority of yourself, will produce the former; while a constantly cherished sense of your relationship to Deity, and your manifold obligations to him, will combine it with a proper dignity.

3. *Courtesy mingled with affection.* The latter will invariably produce the former, and what is best, will produce it *naturally.*

If you would enjoy the entrancing delights of heartfelt sympathy to their full extent—if you would joy with those who rejoice, and mingle your condolence with the sorrowful—if you would derive happiness from all around you, and inspire all with whom you associate, with the feelings that happify and purify your own bosom, let your mind distil in courtesy, and your heart flow forth in good will to your fellow-men. Let your thoughts and actions be well imbued with rightly directed kindness and benevolence. To cultivate such feelings, and render them habitual, accustom yourself to consider all men as they *are*, the children of God—the equal recipients of Heaven's bounties and blessings, and the common inheritors of a common, immortal, and blissful salvation.

I might proceed in my details, but these, with the bodily habits of cleanliness, temperance, and practices of healthful activity, are sufficient for the present. These will tend to produce order and industry—and these latter, again, are the handmaids of health, wealth, and happiness.

Cultivate for your own sakes—for the sake of

those interested in your welfare, and bound to you by no common ties of affection and friendship—for the sake of society in general, and the world at large—cultivate the principles, and virtues, and habits here and in the Gospel, pointed out for your adoption, and let your *lives* be a living commentary on the purity of the one, and your *actions* a practical exemplification of the blessed effects of the other.

III. In connection with the foregoing, let me direct your attention to—*the importance of acquiring useful knowledge.*

I will not dwell on the utility, advantages, and pleasures of superior knowledge, when combined with virtue. They are so apparent in others—so felt in ourselves, by their possession or deficiency, that it were unnecessary.

You are intended for social life—general knowledge is necessary to enable you to receive and contribute your share of the common fund of usefulness and pleasure. You are intended for active life—a particular knowledge likely to be needed in the department to which you may be called, is certainly necessary to enable you to sustain yourself in it with profit and credit to yourself, and usefulness to others. You are intended for a life of happiness—all the knowledge that can aid in rendering you innocently agreeable to others, and happy in yourself, is necessary to enable you to enjoy it. You are intended for a useful life—then, above all, if you would be social, active, happy, and useful, cultivate that knowledge which can be made useful, and rely on it that your proper use of it will render it always a source of pleasure. Even if you are intended for a life of leisure and ease—a circumstance which seldom happens to any one—do you expect to enjoy yourself like a vegetable or an oyster? If you do,

rely on it you will not enjoy their happiness and comfort. Man is a thinking being. He is intended for action, both mental and bodily, and can not be happy without it. If you would *enjoy* a life of leisure and ease, as you must have ample provision for your physical wants, so you must also provide for the wants of the mind, or comfort, and contentment, and happiness can never—*never* be yours.

But how acquire knowledge? The world is a market; every thing may be bought if you will but pay the price. Useful knowledge can easily and readily be obtained, but you must pay the price for it. That price is study—continual study, and careful, close observation.

It is not necessary to confine yourself incessantly to a desk, or to read whole libraries of books; that may be study, or it may be mere writing and reading; it may yield you knowledge, or it may fill your mind with a mere mass of useless rubbish commonly called learning. It is the thinking rather than the reading man, who gathers true knowledge—it is the active rather than the sedentary man, who is useful to society and happy in his life. If you can combine the two, well—if not, be satisfied with the thinking and active life, rather than the reading and sedentary.

Men are books—read them in every pursuit of business, and turn to moral profit all you learn from them, and by their actions. Nature is a book—an ample, exhaustless volume—study it carefully at all times; at your daily labor, or in your hours of ease and amusement, and carefully compare all you learn with its unerring instructions. Every event of life, however trifling, teems with useful knowledge. Carefully observe, and diligently draw forth food for happy and useful reflection from its ample stores.

A caution here. When you look over the wide,

illimitable ocean of knowledge, and review the very little you yet have mastered of it, you will be apt to sit down listless, faint, and discouraged at the reflection, that there is so much, it is useless to learn any. But this is wrong. It will not do to be discouraged on this account. The more there is to learn, the more active you should be in acquiring your full share of it.

It is with knowledge as with wealth. What would you think of the merchant who, on reviewing the stores of wealth in the world, and seeing the impossibility of obtaining *all*, should sit down discouraged, and cease acquiring *any?* Yet he would act as wisely as the man or woman who is discouraged in amassing knowledge, because they can not learn every thing.

I have said knowledge was like wealth—it is better. If I give you of my substance, I am so much the poorer for it; but you can acquire knowledge, and none be the more ignorant for your acquisitions. To the benevolent mind in pursuit of knowledge, this is a pleasing reflection.

To pursue the comparison. You will absolutely need but a small portion of the world's wealth, compared with the whole, to render you comfortable, useful, and happy, provided that portion be of the right kind, and rightly employed. So, but a small portion of true and proper knowledge, compared with the mighty mass, is all you will absolutely need to make you useful and happy, provided you use it judiciously. By prudent management, a small capital of each can be made as profitable as a large capital ill managed. But some you *must* have—a sufficiency you *should* have—and a surplus, if a surplus can be obtained, you may employ to your own and others' benefit.

Another caution. Never think you have learned enough. Newton declared, that after a life spent

in the most intense study and important discoveries, he was but as a traveller on the beach of the boundless ocean of knowledge, and all his acquisitions consisted in a few pebbles which he had picked up. The amiable and learned Dr. Rush once mildly rebuked a young physician who was talking about the period when he had *finished* his studies. "*Finished* your studies!" said Dr. Rush—"why I never expect to finish mine while I live." Let his expectation, his example, his success in study, be yours also.

This caution is necessary, as many are so thoughtless as to suppose that any time will do to commence the acquisition of knowledge, and so put it off to a late period. Life is full of persons who now lament this infatuation of their youth—their idleness and procrastination. The memory, judgment, and all the powers of the mind, are most susceptible of improvement at an early age, and therefore the longer delayed, the more difficult will be the task. And if there be happiness in acquiring knowledge, the sooner you acquire it the better. Then, as it is never too late to commence, so remember it can never be too early. Lay hold on wisdom early. Never fear acquiring too much, or finishing your studies too soon. As well might you fear exhausting the happiness of heaven in the first periods of the eternal ages! Reflect, also, that the present march of intellect is so rapid, that if you suffer your talents and energies to stagnate, you will find it difficult to overtake your fellows. And how disagreeable is ignorance in the youth who could have learned—who had opportunities of acquiring knowledge—but who did not? Have you not felt it so with others? Beware, then, lest others find it so with you!

But be not over-hasty in avoiding this dreaded degradation. Too much haste will as surely de-

feat your efforts, as too much leisure. Go patiently and calmly to the work. Pursue it by system and with order. Diversify your employments sufficiently to make them agreeable—for disgust is the bane of study. Confine yourself to each one sufficiently to make it beneficial—for, in every business, "the rolling stone will gather no moss."

In one year—yea, in one month—your private hours of leisure spent in this manner, will astonish even yourself with your progress. And as all the powers of the mind increase with culture, every succeeding year will yield a rapid gain on the preceding one. And, remember, learning, alone, is not knowledge—reading, alone, is not study—it requires reflection, observation, and practical application of what you acquire, to make your acquisitions profitable to yourself, and their profits productive of utility and happiness to others.

IV. Lastly, but not least, *I would urge on you the performance of all the duties you owe to parents, and those who stand in their stead toward you.*

I have reserved this for the last and a separate division, to which its importance well entitles it—though it properly belongs to a previous division of the discourse.

The instinctive love of the parents—that highest assimilation of man to the Deity—will generally prevent them from requiring too much from their children. There can be but little danger, therefore, of parental oppression. There is greater danger that they will require too little. Youth is, hence, required to exceed rather than come short of parental requirements. You will find their partiality making allowances too great, granting indulgences too numerous, and giving you licenses too extended. How wickedly ungrateful, then, in you to require greater allowances, more indulgence, and further license! to refuse the wholesome and barely necessary

obedience which is required from you by their love for you! And think you that the great Parent of all will permit such unholy violations of his best representatives' laws to go unpunished? No—his regard for the parental character—his love for the future generations of men—his regard for the happiness of even the disobedient child, will sooner or later draw down the direst chastisements of his purifying laws!

We are generally too regardless of parental advice and authority—too unmindful of their many cares and labors in our behalf. Indeed we never know, and scarcely ever pause to consider our many obligations to them, until we take their place by becoming parents in our turn. What but a parent's feelings could enable any one to watch over the helpless hours of infancy; to guard and preserve us in our youthful wanderings; to bear with our fretful impatience, our obtrusive activity, our unthinking carelessness, and, worst of all, our heedless ingratitude and disregard of their fervent desires for our own good!

Oh, how like God's own boundless benevolence is parental love!—how untiring—how unfading! Yea, how it even increases in fervency and strength, the more we abuse it, and how it follows devotedly all our giddy wanderings from it and from peace! Surely if God had permitted man to bow down in adoration to any being inferior to himself, it would have been to his best representative on earth—a good parent, watching over the welfare, and providing for the happiness of a large and wayward family of children.

Pay, then, unto your parents that reverence which God does allow—that obedience which, for your own good, he so imperatively enjoins in nature, reason, and revelation. Let your parents' greater experience in the ways of men—their better foresight of the events of life—their superior ge-

neral knowledge of your real wants and welfare, inspire you with humility and resignation to their provisions for, and cautions to you. They will, doubtless, often perceive evils where you imagine only pleasure and good. Consider, also, their earlier and unbought affection to you—so like that of our Maker in kind—and let it stir up all your faculties to love them truly in return. And let their many unmerited, and even unsolicited favors awaken in you gratitude for their benefits, and obedience to the requirements of their affectionate authority.

But suppose they err in their requirements. Well, what good can you expect by going counter to their fixed and fervent desires? Will not your disobedience render them miserable? and must not their misery revert to yourself? for, can you enjoy yourself in a course which fills them with torturing fears? I speak not of their opposition to duties expressly required of you by your consciences, but of social and domestic matters—the subjects naturally within the province of parents. Believe me, you will never regret your obedience in such cases, with half the poignancy that you would your disobedience. Even after the laws of the land free you from a parent's government, seek their advice, and fulfil, so far as you can, their reasonable desires, if you would enjoy happiness and respect.

Even allowing that your obedience to them should not prove beneficial, you will have the consolation of knowing that you performed your duty, and that you have gladdened their hearts, to console you under your disappointments. And long, and often, after their aged forms have crumbled into dust—when, in the busy scenes of life, a hush of reflection's calmness comes across your souls, what a consolation will be yours, to know that no duties violated—no ingratitude manifested by you toward

them, has ever made them know how sharper than the sting of a serpent's venomous tooth it is, to have a thankless child!

Oh, *I* would not—*you* would not—*no one would* barter the joy of such reflections for aught a different conduct could confer! For what can rob your conscience of the remorseful sting that retributive reflection, on an opposite course, must plant within it to canker and corrode all your future peace!—And then, to magnify your guilt and aggravate your condemnation, will come the memory of the watchful hours and sleepless nights a departed mother spent at your bedside of sickness and of pain. Again, on your burning brow, lighted up from within by feverish fires, you will feel her cool and balmy hand pressing tenderly the throbbing arteries into stillness and peace! Or, again and again, will imagination paint your father's furrowed brow working with intensity of thought in plans for your welfare and happiness—or his bleaching hairs saturated with the moisture of industry and toil, endeavoring to procure the sustenance for your body, and the means of elevating you to usefulness and respectability. These *may not* be the scorpion whips of memory now, for the disobedient child; but Heaven has its time and season when the retributive storm will wake the sleeping waves of thought, and whelm the ungrateful soul in all the agony of remembrance. In maturer age, as youth has been obedient or not, will omnipotent and omni-benevolent justice commend your own well-filled chalice to your lips—and as you merit, its contents will cool the fevered pulse of life with refreshing peace, or light it up anew with the troubulous flames of agony and remorse!

And will you choose this destruction of peace and shipwreck of felicity, merely for the pleasure—the fancied joys which disobedience and base ingrati-

tude promise you at the present moment? Will you spurn your mother's hopes and cares, your father's expectations and labors—will you blight the blossoming fruition of all their toils and anxieties, by disobedience to their commands, and disregard of their wishes; by spurning the dictates of conscience and reason, and violating the precepts of God and man; by leading lives of inactivity and uselessness, of degradation and misery?

Forbid it Heaven! As you value the commands of God and the welfare of society—as you value your parents' unwearied affections and unnumbered cares—as you value your own peace and prosperity, "forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace shall they add unto thee." "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

And now, my dear young friends, may God impart to you wisdom from his truth, and strength from his omnipotence, so to perform your respective individual, domestic, social and public duties, that your days may be many and happy—that the setting sun of your earthly existence may go down in a clear sky, without a cloud to dim its brightness or sully its glory, and that the eminences of your past lives may reflect back into your hearts the consciousness of lives well spent in the service of God and man, to brighten your passage through the valley of the shadow of death to immortality and endless bliss. AMEN.

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